THE OPEN DOOR

J. H. DEWEY, M.D.

THE OPEN DOOR

OR

THE SECRET OF JESUS

A KEY TO SPIRITUAL EMANCIPATION, ILLUMINATION AND MASTERY

BY

JOHN HAMLIN DEWEY, M.D.

AUTHOR OF THE CHRISTIAN THEOSOPHY SERIES—"THE WAY, THE TRUTH, AND THE LIFE," "THE PATHWAY OF THE SPIRIT," ETC.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."
—JESUS, THE CHRIST

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TO THOSE WHO

LOOK, PRAY, AND WORK

FOR THE

SPIRITUAL EMANCIPATION AND TRANSFIGURATION

OF HUMANITY

THESE WORDS ARE LOVINGLY SPOKEN, BY

THE AUTHOR

CONTENTS.

PART I.

THE THEOSOPHY OF THE CHRIST DEFINED, DIFFERENTIATED AND PRACTICALLY APPLIED.

PAGES

THE CHRISTIAN THEOSOPHY, ... 3–78

Theo-Sophia.—Christian Theosophy Differentiated.—Knowledge Which Saves.—Certitude of the Divine Possibility.—Basis of the Claim and Promise.—But One Divine Fatherhood.—The Key to This Attainment.—Why Misunderstood.—The True Interpretation.—The Practical Explanation.—Significance of the Essential Facts.—The Specific Application.—Necessary Precautions.—Helpful Suggestions.—The Great Liability.—No Abnormalism Involved.—The Greatest Present Need.—Moral Adjustment the Primary Condition.—The Final Test.—The Salvation Involved.—Nothing Arbitrary in the Law.—Conflict Inevitable. Victory Possible to All.—The Two Planes of Consciousness.—Birth of a New Power.—Physical Sensation versus Spiritual Feeling.—Conclusion.

PART II.

THE TEACHING OF JESUS EPITOMIZED, AND HIS FUNDAMENTAL DOCTRINE CONTRASTED WITH THE BASIC DOCTRINES OF THE OTHER GREAT RELIGIONS.

PAGES

THE CHRIST DOCTRINE EPITOMIZED, ... 81–151

God is Spirit.—The Doctrine not Original with Jesus.—The Christ Application Revolutionary.—Its Practical Results When Applied.—The Christ Secret of At-one-ment.—What It Will Do for Man.—The Hebrew Limitation.—Jesus and Buddha.—Influence of the Deific Conception.—The Pantheistic Conception—Nature of Nirvana.—Three Determining Conceptions.—The Interpreting Name.—Traditional Theology not Christian

Theosophy.—A Paganized Christianity.—The Real and the Fictitious Christ.—Mistaken Efforts of the Church.—Sectarianism not Brotherhood.—The Great Mistake.—The Great Delusion.—No Fallen Race.—The Symbolism of Eden.—The Christ Door of Restoration.—Physical Conditions Overruled by Spiritual.—Reincarnation a Mistaken Speculation.—Absolute Transcendency of Spirit.—Gradations of Matter.—A Spiritual Body.—A Spiritual World.—Gradations of Life in the Spirit World.—Karma and the Future Life.—Translation versus Dissolution.—The Testimony of Seership.—Astral Shells, etc.—The Christ Doctrine versus Modern Science.—The Law of Consequence.—Karma.—Repentance and Faith.—Anthropomorphism.—The Bearing of Demonstrative Science.—Man's Place in Nature.—The Mastery Rests with Man.—Function of Spiritual Insight.—The Meeting-point of Man with God.—The Natural and the Spiritual Man.—The Illumination which Follows.—Law of Health and Healing.—Law and Basis of Faith.

PART III.

THE PRAYER OF SILENCE.

PAGES

THE DOORWAY OF DIVINE REVELATION AND POWER, . 155–200

The Personal and Impersonal Egos.—Birth of a New Power.—How Acquired.—The Primary Object.—Seership and Mastery.—Important Questions Answered.—The True Christ Gospel.—What Regeneration Involves.—Prayer Necessary to Regeneration.—Regeneration a Divine Work.—Mistaken Methods.—The Right Motive Imperative.—Faith-basis Versus Will-basis.—How to Avoid Self-hypnotization.—God Our Only Dependence.

INTRODUCTORY.

FOUR thousand years ago a prophet affirmed, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

This has been the essential testimony of the seers and prophets of every age. The oracular exposition in the following pages of the divine possibilities of humanity is based upon the recognition of a psychic and spiritual side to both nature and man, which gives to the mind a sphere of activity entirely above the plane and independent of the physical senses. This recognition is based upon the fact that occult and purely psychic and spiritual experiences have come to men in all ages, including our own, independent of sense impressions and visible causes. No reference is here made to objective apparitions or other supposed manifestations of disembodied spirits to the physical senses; but specifically to the exhibition of seership, prophetic insight, spiritual inspiration and all those phases of experience which involve the exercise of the mind's powers above the plane and independent of the five senses.

No unbiassed student of history or of our own time will dispute the fact of these experiences, regard them how he may. Every age and people characterized by

any degree of enlightenment have had their oracles, seers and prophets. No great religion has been established without them. However much of credulity, hallucination, superstition, and fanaticism may have mingled in these experiences, genuine seership, inspiration, prophecy, and the independent super-sensuous sphere of the mind's action have been demonstrated beyond all question.

The significance of these facts has not been sufficiently appreciated, nor have the nature and conditions of this higher and independent sphere of mental action received that attention and practical study which their importance demands. The recent formation of a "Psychical Research Society" in England and America, for the collection and classification of authentic instances of psychic experience and occult phenomena for analytical and practical examination, is a step that is destined to ultimate in the mightiest intellectual upheaval and revolution our world has known.

Let the full significance and bearing of these exceptional experiences once be realized, and the law of their development generally understood, the idols of superstition and the despotic power of ecclesiasticism on the one hand and the blank negations of a materialistic agnosticism on the other will be shattered and dispersed forever. It is because they have not been practically considered and understood that they have been made the basis of a superstitious reverence for supposed supernatural manifestations, and for the priestly assumption of a divine favoritism on the one hand, or that they have been associated with the study and practice of magic,

sorcery, and diabolism on the other. In themselves, when practically considered, they furnish no basis or evidence of divine favoritism, diabolism, or supernatural intervention.

In recognizing a super-sensuous and spiritual realm to which we are related, we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions. The universe, including the realm of the spiritual, is one united system of interacting forces, governed by invariable laws which secure universal order and harmony. Each plane of activity, however, is governed by its own laws, the higher everywhere overruling and modifying the lower, from the mineral kingdom to man, and from the plane of the human to the sphere of the Divine. The evolution and organic development of advancing orders of life would be impossible without this; and if all these processes are the manifestation of a divine activity and purpose in creation and providence, then God, in His relations to nature and man, is the most absolutely natural Being in existence.

Supernaturalism, then, in a system of universal order and relations, whether ruled by one supreme intelligence, or by a universal law of equilibrium and harmony, is a misnomer. Whatever occurs is in obedience to law and in harmony with universal order, but in a system of rising gradations and progressively unfolding orders and advancing planes of life, each plane of activity, to be understood, must be studied under its own laws.

The lower kingdoms and all the activities of the physical world and its occult forces have culminated in man, making of him a Microcosm, a focalized and embodied germ of all that the universe contains. He is, therefore, the starting-point of a new departure or cycle of evolution in which the Macrocosm is to be reproduced, and find organic expression in and through the unfolding powers of his germinal life, but on the higher planes of his psychic and spiritual being; albeit their primary development is in a physical organism.

The super-sensuous activities of mind in a portion of our race but indicate the latent powers of all; hence in these exceptional experiences and latent powers are hidden the most stupendous possibilities of our marvellous, complex, and microcosmic nature.

This latent power of independent mental action, or action on interior and higher psychic and spiritual planes, is as capable of normal development and exercise and is as legitimate under proper conditions, as is the mind's action on the plane and under the limitations of the physical senses.

The higher planes of mental action, opened in greater or less degree to a few, reveal and demonstrate the existence of other and finer senses of a psychic and spiritual character inherent in the nature of man, though latent as yet in the masses.

These inner senses, then, relate man interiorly first, to the occult and psychic side or "soul of things," including the realm of the departed or soul-world; and second, to the still deeper and inmost, the transcendent sphere of the Impersonal and Divine, the realm of Absolute

Being, the kingdom of God, the nature of which man in his own divine inmost partakes. That which opens man to the occult or inner side and soul of personalities and things, we call the sixth, psychic or psychometric sense. That which opens him to the inmost sphere of the Divine, Impersonal, and Absolute, the touch and influx or inspiration of God, we call the seventh or spiritual and God-sense. If this distinction between the psychic sphere of personalities and things, to which man is related and opened by the sixth sense, and the purely spiritual sphere of the Divine and Impersonal or kingdom of God, to which he is related and opened by the seventh and God-sense, is kept clearly in mind, all confusion concerning the nature and character of inspiration will be avoided.

It will readily be seen that through the cultivation and activity of the sixth sense, under the law of transference of thought, the mind may receive an influx of intelligence from, and be directly influenced by the thoughts and mental states of other personalities with whom it may be in sympathetic relations, whether in the body or out. In this phase and quality of inspiration, there is of necessity the deflection and limitation of a personal bias. Such is the inspiration of all genuine mediumship, the quality of which depends upon the class or grade of intelligences with which the medium may be in sympathetic communication, and this depends largely upon the character, mental development and moral state.

The soul, however, that is opened through its own divine inmost to the conscious touch or vibration of and

sympathetic unity with the Divine and Impersonal, is lifted thereby out of and above the sphere of self, into the sense of the universal, the divine sphere of impersonal and impartial sympathy and justice, and is thus enabled to recognize and love the truth and the right for their own sake, independent of all bias of personal consideration or preference.

All inspiration from the sphere of personalities has, we repeat, the deflection of personal bias; hence inspiration directly from the sphere of the Divine is the only power that can lift man into the impersonal and perfect attitude of truth and righteousness toward all questions and things, and give him the real mastery over them.

Spiritists and all who suppose that God inspires men only through the intermediate ministry of angels and spirits, and that immediate inspiration from Him is impossible, make this mistake, they recognize and cultivate only the sixth sense and practically shut themselves against the opening and activity of the seventh, which alone can lift them to the mastery, freedom, and illumination of the perfect life.

All who come into conscious unity with the Divine are lifted thereby into royal fellowship and communion also with those who dwell and walk in the perfect life of unity with God; but those who seek angelic communion as an end and confound the Holy Spirit referred to by Jesus with the influence of spirits, practically put spirits above God in their thought and desire, and so shut themselves out from the sphere of Divine communion and fellowship; and in their worship of angels and ancestral spirits, and intermediary gods, become idolators. They

forget that God is the inmost life of all men and things, and is therefore as open and free of access to the humblest soul as to the most exalted.

God is to be found within, not without, man. What access, then, can spirits out of the body have to God, which is not equally open to spirits in the body? It is highly important that this distinction should be kept clearly in mind by all who would attain the perfect life of spiritual freedom and supremacy in the flesh. With this key, the exposition of the following pages will be more clearly understood and its practical help appreciated.

That angels have ministered in the name of God to men there need be no question. The inspired Stephen affirmed that the Jewish or Old Testament dispensation was through "the disposition of angels" (Acts vii. 53); and that the voice which spake to Moses from the burning bush in the name of God, was "an angel of the Lord" (Acts vii. 30). All special providences and answers to prayer that require the operation of special agencies external to the soul must come through the ministry of messengers, and these are angels of God, whether in or out of the body; but the prayer must be to God, not to the messenger.

It is a question if this discrimination was clear to many of the earlier prophets. Jesus was probably the first to draw the line of discrimination clearly, and make the distinction positive between the inspiration from spirits in and through mediumship, and the immediate inspiration from God.

Jesus unmistakably recognized the mediumship of John the Baptist, who "came in the spirit and power of

Elias." That is, that he came under the immediate personal influence and control of the old prophet, voicing his message. "And if ye will receive [understand] it, this is Elias, which was for to come" (Matt. xi. 14).

It had been prophesied, as quoted by Jesus (Matt. xi. 10), that the spirit of Elijah, one of the mightiest of the Hebrew prophets, should return to earth immediately preceding the long-promised Messiah, and prepare the way for his advent. The work of the great forerunner was special, local, and preparatory; while the work of him that was to follow was to be universal and final, in opening the door of immediate access to God and the perfect life of divine communion and fellowship unto all men, in the full realization of divine sonship and brotherhood.

This return of an old prophet to perform some needed and special work for men, in and through the mediumship of a well-qualified and chosen instrument, illustrates the true secret of all so-called re-incarnation of "Avatars," etc. This blending of the personal sphere of a spirit with the personal sphere of a man in the body, the will, intelligence and personality of the spirit dominating the personality, intelligence, and will of the man, as in the mediumship of spirit control, is, when permanently maintained for a lengthened period for a definite end, the only kind of reincarnation possible to a departed spirit. This when not in the divine order and for some wise purpose, becomes obsession. There is no doubt a large per cent. of insanity caused by this disorderly and unfortunate blending of personal spheres.

The better phases of orderly mediumship may still be

admissible, and possibly a necessity, to an age submerged in materialism like our own, to convince men of their continued existence as spirits beyond the dissolution of the body, in a world where they will reap the fruit of their sowing in this, and thus call attention to their higher nature which this fact involves; but in opening up the new and higher spiritual life to men through the Christ ideal and method, there will be no further need or place even for this.

Mediumship when perverted, as it too generally is today, to the materialization of spirits, and pandering to the sensuous life, instead of the spiritualization of the men and women who seek it, becomes a source of degradation and moral defilement. To call such spiritism identical with primitive Christianity, as is often done by its adherents, but illustrates the pitiable depths of moral obliquity and darkness to which it plunges its followers.

The illumination of humanity through the opening of the spiritual consciousness and development of the higher psychic powers under divine inspiration, will open the true and safe door of communion with the departed, in independent seership, in which the seer does not come under the intrusive wills and controlling dominance of other personalities, as in the ordinary phases of mediumship.

While Jesus recognized the mediumship of John, than whom "no greater had risen among men," he also at the same time emphasized this distinction between the inspiration of the Old Dispensation under "the disposition of angels" through mediumship, and the New and

higher Dispensation of the Spirit under the immediate inspiration of the All-Father.

All high prophecy had pointed to the coming of that which should be perfect, "the kingdom of heaven" or the perfect life on earth. This, the Christ affirmed, had been "prophesied until John." When, therefore, he confessed that no greater prophet had risen among men than John the Baptist, he also affirmed that "he that is least in the kingdom of God, is greater than he." In other words, he that is opened to immediate inspiration from God, and to conscious communion, and fellowship with Him as Father, has entered upon a career infinitely above and beyond the possibilities of mediumship, whatever the character and plane of the controlling intelligence.

Making this starting-point the inauguration of a new and higher life of illumination, freedom, and achievement for man, was the specific yet universal work of the Christ.

The true destiny and highest attainment possible to any and every man is the unfolding and bringing to perfection the divine nature in his own being, as the child of God, not to be the automaton and mouth-piece of other personalities. No perfect action and mastery is possible, therefore, either on the plane of the physical senses, or on the higher and psychic plane of the sixth sense, until the sphere of the Divine and Impersonal is opened consciously to the soul through the quickening and activity of the seventh or God-sense, and the entire man is thus co-ordinated with his own divine inmost, enthroned in the activity of its rightful supremacy under the immediate illumination of God.

Man's consciousness and knowledge of the outward world and of external things are attained only by the mind's activity in contact with them in and through the five physical senses. So consciousness of his own transcendent nature and powers as a spiritual being, and child of God, and his immediate knowledge of spiritual things and divine states of being, are attained only by a corresponding contact, or conscious communion and fellowship with the Divine and Perfect in and through the inmost and spiritual or God-sense.

The psychic powers of the sixth sense, awakened under the inspiration and enlightenment of the Divine Omniscience, find their specific field of activity and achievement in the realm of the occult, within the sphere of personalities and things, through which man is to attain the mastery of himself, his environment, and the world.

This book is not presented, however, as a scientific study, as such, of these inner and finer senses, psychic powers, and higher planes of mental action, but as the testimony of one who has experienced in some degree their reality. It is an earnest effort from the stand-point of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized, in the development and exercise of the psychic powers under divine inspiration, that the truth thereof may be practically and readily tested by all who desire to know it for themselves. This method of demonstration is practical and within reach of all, and is really the only kind of demonstration needed.

If as we claim, man holds these specific organic rela-

tions to the occult and psychic realm or inner side of things, and to the still deeper, inmost and transcendent sphere of the Divine, Impersonal and Absolute, then the inner senses which so relate him to them are an organic necessity. As such they may and should be awakened and the normal consciousness of these relations established as perfectly through their activity, as his consciousness of the external world and of his relations thereto has been established through the activity of the physical senses.

These innate powers on which the higher consciousness must be based, have indeed been partially awakened in vast numbers through the religious efforts of men in seeking after some realization of God, because the higher planes of being to which these powers relate man, impinge upon his soul. A few only, however, have reached the clear consciousness of these relations and attained thereby the full supremacy and realization of spiritual being in the flesh. We have in the Christ the one supreme and perfect example of this divine realization, and so the perfect type and model for all. Nevertheless the partially awakened masses, not understanding their own condition, nor recognizing or appreciating their higher possibilities, have been held in darkness by the misleading interpretations of equally blind leaders. It is hoped that the following pages will bring to such a new light and courage and open the door of spiritual emancipation and deliverance to many.

In passing, we would simply call attention to the occult and innate power of the sixth sense, called Psychometry, as the basis of intuition and of all the higher psychic

powers and "spiritual gifts." This power is inherent in the nature of man, and will be fully awakened in all through the attainment of the spiritual consciousness. Its partial awakening is manifest in those "first impressions" which so many have, independent of and often in opposition to the judgment based upon external appearance.

These first impressions, when understood and properly observed and cultivated, become an unerring intuition, and as safe a guide to man as instinct is to the animal. A few have caught an appreciative glimpse of the mighty sweep of this power in its perfected activity, and by its cultivation have attained a high degree of practical realization in daily experience.

Psychometry, as the name implies, is the "soul measuring power," the psychic power of entering into mental contact and sympathy with the inner life of men and things and perceiving accurately their essential character, conditions, and history, independent of all external sources of information. In its fuller sweep of action the mind is enabled to penetrate with unclouded vision and unerring intuition the secret processes of nature and life, and thus solve in a flash of omniscient light the most occult and abstruse questions. At times, also, the prophetic vision is opened, the womb of the future unsealed, and dramas of coming events, near or far, are unrolled to the prescience of the seer. Another phase of its higher activities is intromission into the spiritual world, in which the soul is enabled to mingle in heavenly societies, and witness celestial scenes of beatific blessedness which no language or symbols of earth can

portray. These high powers and others, are latent and awaiting development in every human soul through the opening of the inner senses and spiritual consciousness, and are possible to all who truly desire it.

The constitution of man is essentially the same the world over. No one soul possesses powers not possessed in some degree by every other; and no power is possessed by man which was not meant for use, and which, therefore, may not be cultivated and exercised to the ends for which it was given. The Lord Christ assured his followers that in his illumination and experience he but exemplified the innate possibilities of all; and promised all who should believe his word and follow his instruction, that they should have a like illumination and do the works he did and even greater.

Inspiration, seership, prophecy, etc., are not, we repeat, the exclusive gifts or privilege of any favored class, nationality, or time, but are the inherent birthright of all men. Accepted examples of these high gifts have existed among all people, and constitute the illuminati of our common humanity, revealing the possibilities slumbering potentially in all.

Among the illuminati have been souls of exceptional genius, inspiration, and power, who have exerted an incalculable influence for good in lifting up loftier ideals and quickening the nobler aspirations of the race.

Prophets in every age have had unmistakable foregleams of a vastly higher and grander life for man on earth, and in one accord have proclaimed with the authority of a divine prescience, a coming time of universal enlightenment, freedom, peace and blessedness, to be

attained by man through the unfoldment of his inherent powers of intuition, inspiration, and spiritual supremacy as a son of God.

This inherent power of mental action above the plane and independent of the physical senses, when brought into activity under divine inspiration is the only power and process which can and will emancipate the soul from the thraldom and limitations of flesh and sense while in the body, and bring these into subjection to and co-ordination with the law and illumination of the Spirit in the personal life. The simple process by which this transformation is effected in one will do the same for all. This, and this only will regenerate the individual and the race and enthrone the kingdom of God, which is love, harmony, and perfection, in the life and society of earth as in heaven.

This door of entrance to the kingdom of God was the true secret of Jesus, which, opened and demonstrated in his own experience, made him the Christ or Divinely Anointed Leader of his race. We do not necessarily ignore nor depreciate the inspiration and service of Buddha, Confucius, Zoroaster, nor the still more ancient nor later illuminati, in recognizing in Jesus the Divine Galilean, a perfection of illumination and spiritual power which overshadows them all.

All of true spiritual realization and practical attainment conceived of and sought for by them was certainly reached in its fulness by him. All of occult insight and mastery sought for by alchemist and magician were practically possessed by him as a result of his spiritual illumination and attainment.

The Apostles and their immediate followers also to a large degree entered into this secret of the Master and realized its power, as manifest in the triumphs and marvels of the Apostolic church.

In the rise of ecclesiasticism, however, which followed that age, this secret of the Christ was lost to the Church which no longer remained the custodian of its power.

When the Church ignored a living, universal, and perpetual inspiration, and set up in its stead the interpreting ministry of an authoritative priesthood, the light and gifts of the Spirit went out upon her altars; the priest took the place of the prophet, and priest and people alike sank into the blindness and darkness of a sensuous and idolatrous worship.

There have been nevertheless a small minority of independent souls scattered through the centuries, both in and out of the Church, who, turning from ecclesiastical authority and traditional dogmas to the original gospel of the Christ, caught its secret and in their consecrated and inspired lives bore witness to its power. The Church, as a bulwark of traditional dogmas and the superstitions of darker ages, has had its day. The general reaction which has now set in against the fictitious authority of tradition is destined to spread, and in its destructive path to shatter the hoary idols and strongholds of antiquated error and clear the way for the incoming light and better life of a new day and spiritual era for mankind. This reaction is not based so much upon a materialistic agnosticism as upon the upspringing spiritual instincts and aspirations of men which find no satisfying food in the common Church teaching.

When one arises in the modern pulpit with a really new and fresh inspiration, and boldly delivers his message, crowds of yearning, hungry souls flock to hear and listen to his words.

Among the many voices lifted up to proclaim the dawning of a better day and speed its coming, this earnest word is sent forth not to attack the Church *per se*, but to help interpret anew the message of the Christ, and restore the secret of the mighty life realized by him, and by him promised to his followers.

Speaking as a seer, we know and unhesitatingly affirm that the power of an unerring intuition and the capacity for divine inspiration and communion are inherent in every human soul. We know that spiritual emancipation and a high degree of illumination are possible of realization here and now by all who have attained to the conditions of civilized life. We know from personal experience and the helping of many into light and freedom that the method is effective and universally practicable. We are morally certain that the Apostolic attainment may and would be realized in universal experience today, by a return to the simple and direct faith and method of the Christ, so faithfully acted upon by his early followers.

The Christ told men they were children of God, and through loyalty to that divine relationship they should become perfect as their heavenly Father was perfect. The great Apostle to the Gentiles said, "The Spirit beareth witness with our spirit, that we are children of God; and if children then heirs; heirs of God and joint heirs with Christ."

Teach men that they have no capacity for spiritual inspiration and the realization of the perfect life on earth, and they will put forth no adequate effort to attain them. This has been the practical teaching of the Church for about seventeen centuries. Assure men, on the other hand, that the Deific attributes of the Eternal Father are potentially within them, and may be brought forth to full fruition of the perfect life here and now, by personal co-operation with the Father's Spirit, and they may be aroused to the proper effort for its realization.

This was the simple but sublime gospel of the Christ; and to day, as when first announced, "it is the power of God unto salvation to every one that believeth." The salvation it promises is the attainment and security of a life above the power of contagion and disease, as above the power of temptation and sin. A life guided by the higher wisdom of an unerring intuition, and governed by the inspiration of an impartial and all-embracing love and sympathy. It is the realization of the perfect life of a son of God in oneness with the Father's Spirit. But when shall men commence the specific effort for its immediate possession? Shall it be in this generation, here, to-day, or some future age? When will the time be more favorable than now?

If it were a matter of intellectual development and general progress only, there might be some reason for postponing the millennium to some future time; but it is not. There is already sufficient intellectual development and progress in general. These are to be supplemented and the desired change and transformation effected by the specific application of a higher law and principle.

The world is ripe and ready for the starting of a new and higher order and cycle of evolution and progress, which in the order of an all-wise and beneficent Providence is left for man, in the exercise of his freedom of choice and volition, to inaugurate. Nineteen centuries ago the Christ announced the time as fulfilled and the kingdom of God as at hand, or within reach of human effort. That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of

THE AUTHOR.

New York, January, 1891.

PART I.

THE THEOSOPHY OF THE CHRIST DEFINED, DIFFERENTIATED AND PRACTICALLY APPLIED.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I am the good shepherd, and know my sheep, and am known of mine.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

I am come that they might have life, and that they might have it more abundantly.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto the Father.—JESUS THE CHRIST.

THE OPEN DOOR.

THE CHRISTIAN THEOSOPHY.

Theo-Sophia.—Divine Wisdom.—A distinguished authority in modern scientific philosophy affirms that "amid the mysteries that become the more mysterious the more they are thought about there will remain the one absolute certainty, that we are ever in the presence of an infinite and an eternal energy from which all things proceed."

The certainty of "an infinite and eternal energy from which all things proceed" renders it equally certain that, whatever the nature and character of that original something may be, *it* must forever remain the one supreme factor in the universe of being and of becoming.

This original and infinite causative fount or spring of life, power, intelligence and goodness, men have ever intuitively personified and called God.

The purest and most exalted conception of the nature and character of God ever reached by the mind of man was formulated by Jesus when he said: "God is Spirit; and they that worship him [recognize, love and adore] must worship in spirit and truth: for the Father seeketh such to worship him."

In this conception or understanding, God as Spirit is recognized not only as the animating principle or universal life-force of nature, but as Absolute Being, both immanent and transcendent; infinite in wisdom and goodness, power and providence; "our Father in heaven," whose name should be hallowed to the thought and affection of all men as His children.

Theoretically, Theosophy is God-knowledge, or wise in the things of God. Practically defined, Theosophy is the understanding which men have of God in His relation to nature and man, and of man in his relation to God and to nature.

This understanding may be enlightened and perfect, or confused and imperfect. In either case it will exert a corresponding influence upon the personal life and character, and constitute the real basis of the individual faith and effort.

When perfect, it gives that practical wisdom which enables its possessor to so adjust himself to these relations that he shall live the true integral life, and thus normally unfold and increase in wisdom and power until he attain the perfect state of spiritual freedom, illumination and blessedness.

The perfect adjustment of man to all his relations is possible, therefore, only through the recognition of and conformity with the central co-ordinating law of his being, which secures its integral harmony and perfection. That co-ordinating law is the law of his moral and spiritual relation to God as the child of His love and providence—the supreme law of his moral nature and spiritual life.

This supremacy and co-ordinating power of the spiritual nature in man, when maintained, by securing the integral harmony of his own being adjusts him to the harmony of universal being, and makes him one with the divine order and economy. Being at one with God in his personal life, he is at one with Him in his personal relations with men, with Nature and his environments; achieving and holding his personal supremacy in and over these relations by his unity with God in them.

This final adjustment of the personal life of man to the divine order and government—the kingdom of God—through the permanent supremacy of the spiritual nature, secures divine illumination, and gives him control, first of himself—the functions and powers of his own being—then of his environment, and ultimately of the forces of life and of death, making him practically master of the world.

Such is the sublime possibility of man through personal unity in spirit and purpose with God in all the relations of life and being. Unity of man in thought and will with the Divine Spirit, brings consciousness of God's unity with man in his personal activities and achievements.

Perfect conformity with the law of universal harmony, and so with the divine supremacy of being, makes man one with the law, and the law with him in that supremacy. He thus becomes the law incarnate, and so a law unto himself. This gives him the freedom of the universe; since the spontaneous activities of his being are henceforth one with the divine supremacy in the uni-

versal order and harmony. This supreme attainment is the sublime aim of Theosophy.

Intuition.— Spiritual supremacy and illumination give the interior vision and direct insight into the properties and conditions of all things upon which the attention and legitimate desires are centred. This is intuition, or the grasping of knowledge at first hand, independent of external sources of information. Its perfected action embraces the immediate perception of the secret processes of nature and life in any specific field to which the attention is directed. "For there is nothing covered that shall not be revealed; neither hid that shall not be known." This gives corresponding ability to control and direct the occult forces to the full extent of the exact knowledge, thus acquired, of their nature and range of action.

As already intimated, there are degrees of attainment in this esoteric insight and wisdom, and according to the degree reached by each soul and corresponding adjustment of its activities to the divine law will be the completeness of results in personal experience.

The search for esoteric knowledge and wisdom in the supreme desire for spiritual realization, or unity with God and man in the harmony and supremacy of being, has given to Theosophy the name also of "The Wisdom Religion."

Christian Theosophy Differentiated. — The perfect understanding of the nature of God and man, and of the law of divine attainment and realization, was first reached and practically demonstrated in personal experience—in the flesh—by Jesus, which made him the

Christ. Having first been attained and opened in its fulness to the world by Jesus as "the Christ," it is very properly termed The Christian Theosophy.

What before were but prophetic glimpses, partial illuminations, and incomplete experiences, attained through the inspired efforts of the seers, sages, and prophets of other times and peoples, were brought to perfection and fulfilled in him.

The full correlated truth concerning the nature and relations of God and the human soul, unperverted by sensuous misconceptions and misguided speculation, in the undimmed splendor of complete illumination, had not been reached by any seer prior to Jesus. If so, the evidence of it has not been preserved to us in the sacred literature of the world's great religions.

A high degree of enlightenment had come to many, and each great seer or prophet had grasped and emphasized some special principle of truth, which, without its correlation with other principles equally essential, would necessarily be misleading and give rise to misguided speculation.

Perfect illumination only can give the unbiassed perception of the full rounded truth in its correlated harmony, beauty and power, and this we claim was first attained and demonstrated in personal experience by Jesus, the Christ.

Every essential principle involved in the conceptions and spiritual experiences of those who had preceded him, was fully embraced and held in its true relations in his full-orbed concept and perfect Theosophy.

And because, in the order of Providence, he was the

first to attain the perfect life of divine illumination and spiritual supremacy in the flesh, he was justly called "the Christ," or God Anointed.

He became in the fullest sense "the sent of God." He came, therefore, not to destroy or supersede the law and the prophets, but to bring their spirit and purpose to full fruition and perfection in the universal experience of mankind. Having done this for himself as a representative man, he had demonstrated its possibility for all his race.

Having both by precept and example disclosed and demonstrated the perfect way of attainment for all, he completed the victorious life of spiritual supremacy by entering the shadow of death itself, to dispel its gloom and break its power over the thought and life of man. Wresting his body from the grasp of death and rising from the tomb he opened a pathway to the higher realms of light and blessedness, without death, through a glorious translation.

High prophecy declares that "the last enemy that shall be destroyed is death. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

The Lord Christ on putting the last enemy under his feet ascended to his throne of power and ministry in the spiritual heavens, where he henceforth lives to extend the help of his divine sympathy and ministration to all on earth or in the spheres, who truly seek to follow him.

Nor is he alone in this providential ministry of heaven to men. All who have lived, wrought and died for man, and risen into unity with Christ in the divine and perfect life—"the spirits of just men made perfect"—are one with him in this heavenly ministration. This ministry comes to earth "in His name" simply and justly because he was the first, and, as yet the only complete earthly realization and representative of the ideal life designed for man.

Millions have received the help and realized the power of this gracious ministry led by the ascended and glorified Christ, whose living sympathy and undying love for men makes their interest one with his, and his one with theirs.

Whether the real nature and source of this help has ever been fully understood and appreciated since Apostolic times or not, it has never failed those who, whether blindly or intelligently, have opened themselves to it.

From out the luminous depths of the spiritual sphere that encircles the indestructible soul-life of humanity, the Master speaks to the hearts of men, saying, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

In this utterance he speaks not for himself alone, but for the mighty Brotherhood of Spirit of which he is the living head and luminous centre. He speaks also for that ideal life on earth, once realized by him, which, through the faithful following of the great Captain, awaits the coronation of universal humanity.

When this living perpetual ministry of the Christ-life

to men is truly understood, appreciated and co-operated with, its kindly help to needy souls will be vastly more immediate and effective. Universally applied, it will bring the Pentecostal baptism and power into universal experience.

Knowledge which Saves.— "Knowledge is power." There is a knowledge that saves and a knowledge that not only does not save, but destroys.

> "We know the right and we approve it too;
> We know the wrong and yet the wrong pursue."

"If ye continue in my words," said the Christ, "then shall ye be my disciples indeed; and ye shall know the truth and the truth shall make you free." The knowledge which saves and brings to perfection is the experimental knowledge of God and of His Christ. "And this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent."

To know and understand God as Jesus knew and understood Him, is to experimentally know Him as "our Father in heaven," through loving loyalty to and communion with His Spirit. It is to know Him by "the witness of the Spirit," His Spirit witnessing "with our spirit that we are children of God, and if children, then heirs; heirs of God and joint heirs with Christ."

To know Jesus as the Christ or sent of God is to know him as the typical or model man, the divinely approved or representative Son of God and Brother of men, by rising into fellowship with him in the personal realization of the perfect life of divine Sonship and Brotherhood.

The experimental knowledge of God as Father and of the Christ as Brother, brings the personal realization of identity of nature with them, and enthrones the soul in the consciousness of spiritual supremacy and power.

Jesus as the Christ, claimed nothing for himself that he did not assure the world was possible to all men, through fidelity to the law of spiritual attainment so divinely exemplified in himself.

This sublime possibility for all men, he based upon the tremendous fact of their divine sonship and consequent divine heredity. The reality of this he had, as an illuminated Son of God and brother of men, demonstrated in his own experience.

In his personal exaltation as a member of the human race he could exemplify and demonstrate only the possibilities of our common humanity. Upon this sublime truth and supreme fact of experimental demonstration in himself, he laid the most positive and specific emphasis of his teaching. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto the Father."

Certitude of the Divine Possibility.—The first question that strikes a thinking mind on the presentation of this high claim and promise is, Is this ideal life of spiritual perfection and power represented in the story of the Christ, and by him promised to all his faithful followers, a mythical and delusive dream of romance, or is it indeed a possible reality?

If the story of the Christ, in its essential features, is an historic verity, then certainly the divine attainment

having been reached by one man and approximated by many, its possibility is practically demonstrated for all.

While we may not absolutely demonstrate historically the truth or falsity of the gospel narrative—though the balance of evidence is on the side of its probable truth—if true, the Christ himself has left us the means of its demonstration in personal experience, viz.: the faithful following of his example and instruction.

This verification in personal experience of the Christ promise was the practical evidence with which the Apostles substantiated their testimony of the transcendent life of their resurrected and ascended Lord.

This evidence is equally available to us, and remains the only possible evidence of practical value and positive demonstration to our age. It is, indeed, the very demonstration for which the age is waiting.

The Christian Church since Apostolic times has not in any marked degree given this kind of evidence to the world, because, as we shall show, it has has not, and does not to-day, make this claim and promise the basis of its faith and effort.

Speculative opinions and metaphysical reasonings, as such, are not demonstrations; and have but little power over the life.

The Christ resorted to no metaphysical reasonings or speculative methods to convince his followers of the truth of his teaching; he demanded no arbitrary acceptance of *his* word as authority. He simply urged them to test the truth of his teaching by the application of the principles and conditions he had opened to them, as-

suring them that they would thus find its demonstration in personal experience.

"He spake," it is true, "as one having authority" and "his word was with power." It was, however, the authority of insight and experience, and the power of truth exemplified, as he stood before them the living illustration of the gospel he was preaching.

The true followers of Christ in every age, speaking and acting in his name and power must, and will, present the same living demonstration for their time, as did the Apostles in their day. This kind of evidence is, we repeat, the practical demonstration for which the world is waiting, and which our age demands.

The actual Christ and Apostolic life, and its final realization in universal experience, but fulfils the noblest aspirations of humanity, as expressed in the foregleams and prophetic visions of its illuminated seers and prophets since human history began.

Assuming, then, the historic verity of the Christ life, and the trustworthiness of his teaching, we have a practical basis for their demonstration in personal experience. Surely on so reasonable a basis, it is worth the while of every one to seriously examine and test the truth of this high claim and promise for himself.

Basis of the Claim and Promise.—Under the Christ teaching every man is recognized as a son of God, and, therefore of necessity stands on an equality of privilege and opportunity before God with Jesus himself.

Jesus having first attained the perfect life of personal adjustment with the divine order and government, and thus demonstrated the law of this adjustment—the law of

the perfect life and the perfect law of life—for all, became the Christ or God-anointed leader of men. From this high vantage-ground of prophetic insight and understanding, he assures us that the same God-approved and illuminated life is open to all and attainable by all.

To what else, indeed, could the Christ lead others but to that which he had himself attained. Every man, then, if a child of God as recognized by the Christ, is equally with him sent forth of the Father to do his own special work and achieve a destiny worthy of his divine parentage and heredity.

It will be hard for the mind biassed by the perverted traditional teaching, to accept this claim of equality for all men, in privilege and possibility with Jesus as the Christ. It is, nevertheless, the claim of the Lord Christ himself.

When he says to his followers, "Ye therefore shall be perfect as your heavenly Father is perfect," he bases that certain possibility upon the fact that God *is* their Father, and "therefore" they necessarily inherit this possibility as a divine heredity.

This demand for the perfection of their being as sons of God covers all that was possible to him, even as "*the* Son of God," in which he was and could be exceptional only in being the model man and perfect type of divine sonship.

As a divinely anointed teacher, he certainly would not demand of his followers anything beyond their power of attainment. That he claimed no relation with God as His Son, differing in any sense—save in degree of realization—from that held by or possible to all men, is evi-

dent from his own positive utterance after his resurrection and on the very eve of his ascension, giving this deliverance the importance and solemnity of last and final words. "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." Nothing could be more explicit, specific, comprehensive and authoritative on this question than these final words of the risen Christ in the very hour of his departure.

But One Divine Fatherhood.—There can be but one universal and Divine Fatherhood, and, therefore, but one relationship of that Fatherhood to men, and of men to each other as children of God. "Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even the Christ; and all ye are brethren."

The leadership of Jesus rests wholly upon the fact that he was the first of our race to enter into the full and perfect life, in the realization of conscious union with God in the flesh. All others, therefore, who reach this state are necessarily his followers.

By following him, however, others may, through this attainment, go forward to some higher achievement than was reached by him on earth, as he himself promised. "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater than these shall he do, because I go unto the Father."

The Key to this Attainment.—The astonished countrymen of Jesus on witnessing his marvellous power and insight, questioned among themselves, saying, "Whence hath this man this wisdom and these mighty works?"

"How knoweth this man letters, having never learned?" "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

Jesus, in answer to their perplexity, said unto them: "My doctrine is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God or whether I speak from myself." "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

In these words the Lord Christ disclosed the secret of his attainment, and the immediate source of his exceptional insight and power; and at the same time assures us that through observance of the same law we may reach a like attainment and share with him his transcendent experience.

Why Misunderstood.—At this statement the question naturally arises, why, then, was not this great assurance of the Christ more fully recognized and acted upon at the time? why has it not been since? and why is it not to-day? For the simple reason that men in every age are so blinded by the bias of traditional impressions, preconceived opinions, and fixed habits of thinking, that new conceptions involving an entire change of ideals and methods make but slight impression upon them, and thus are misapprehended and often grossly misinterpreted.

For this reason the long habit of the Christian world regarding Jesus as in some way a supernatural be-

ing, so that the humanity he took on was exceptional and therefore impossible of realization by any "mere man," though false to fact and to the claim of the Christ for himself, stands in the way of realizing the mighty import of these assuring words of Jesus, even by those who accept him as supreme authority.

On the other hand, the materialistic and agnostic bias of those who do not in any sense regard him as supernatural, leads either to the rejection of the so-called miraculous features of the gospel narratives, or accepting, perhaps in a modified form, the exceptional character of his life and works, attribute these to some special endowment or possibly abnormal condition, and thus not to be taken as a normal standard of attainment for all men.

Others, again, having imbibed somewhat of the Eastern philosophy, while accepting the probable truth of the Christ life, believe him to have been a reincarnated Avatar who had reached his marvellous attainment through the experiences and discipline of many previous lives or planetary incarnations, and, therefore, no standard for the possible immediate realization of others who have not passed through similar pre-existent experiences.

Still again, the modern spiritists, believing all inspiration to come from departed spirits, account for his exceptional character and works on the basis of mediumship, and believe him to have been a mere instrument in the hands of a class of spirits of perhaps an exceptionally high order of intelligence and power.

With these, or any other sufficient bias, it is easy to see

why the simple and direct words of Jesus, involving such stupendous results in their promise, should be misapprehended and fail to fully arrest the attention and enlist the profoundest interest of mankind.

The unbiassed reader, however, if such can be found, will observe that not one of the positions we have specified is borne out by the gospel narratives, nor by the claim of the Christ for himself, who certainly ought to be the best judge of the nature and source of his own inspiration and experience. In the simplest and most direct manner possible, he attributes his remarkable enlightenment and power directly to his personal recognition of, and co-operation with, the immediate indwelling life of "the Father" in his soul. In the same simplicity and directness of language he continually insisted that the same indwelling life of God "the Father" of all men awaited only personal recognition and co-operation, to effect a like result and experience in all. "Believest thou not," he said to the doubting Thomas, and so to all doubting Thomases, "Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself; but the Father that dwelleth in me doeth his works. Believe me that I am in the Father and the Father in me; or else believe me for the very works sake. Verily verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto the Father." The psalmist in inspired thought had seen this possibility when he wrote: "With thee is the fountain of life; and in thy light shall I see light." Jesus had realized its truth and could say, With

thee is the fountain of life; and in thy light I have found light.

The True Interpretation. — This testimony of Jesus of his own experience, reveals the fact that he had risen out of self and the limitations of the sense consciousness, and dwelt in and wrought from the impersonal plane of the spiritual consciousness—the consciousness of his life in God; and of the spiritual nature and supremacy of his own being as the child of God.

God, as universal Being, is necessarily impersonal and all-embracing in nature and character. Man, as an embodied personality, though the offspring of God, has the necessary external limitations of an individual, in nature and character. As such he holds specific personal relations toward other personalities, to his environment, and to the universal Father—the impersonal source of his being.

The limitations of the external individuality and sense-consciousness, however, do not apply to the inner spiritual nature, which necessarily partakes of the impersonal life and character of the Father. Hence the laying down of self and rising out of and above the limitations of the sense consciousness—which relate only to the external individuality—to the impersonal plane of the spiritual consciousness, does not imply the abolition of the personal identity or the personal consciousness of being. It is only the laying down of all bias of the external sense judgment and feeling, letting go of the clinging sense of the individuality and its limitations, which is the spirit of self, that the impersonal and impartial spirit of the Father may find embodiment and expression in all the

personal activities and relations. It is rising to the consciousness of divine sonship and identity of nature with the Father, and seeking as his loyal children, the personal embodiment of His Spirit of impersonal, impartial and universal sympathy, charity and good-will toward all. It is, indeed, the transformation of the self-seeking individuality into an impersonal or unselfish personality; that is, a personality that has risen above all bias of personal considerations, predilections, discriminations and preferences, into the spirit of impartial sympathy and justice toward all.

It is entering into the spiritual supremacy of being, which is the personal consciousness of impersonal being, that is, the consciousness of partaking of the essential nature of the impersonal, indestructible and divine quality of the Father.

The Practical Explanation.—This is not, after all, so difficult of apprehension if we think of the one universal life as the Effluence of God, who is pure spiritual Being, and that all living things and beings are partakers of this life, and exist only by virtue of it.

All that we know of life, *per se*, is as it is manifest in organism and function. In this manifestation its complete supremacy over the material elements is exhibited from the very first recognized motions of its activity.

This is seen in the immediate transformation of the crude elements of the inorganic world into the living substance of a vegetable organism, and again in the transmutation of one form of organic substance and tissue into another, in the building up, repair, and healing of the living organisms of animals and men.

Life only proceeds from and propagates life. Careful scientific experiments and tests have dissipated forever the dream of its spontaneous generation, under any possible arrangement of strictly material elements and conditions.

Since, then, life as a manifest transcendent energy is not a property or attribute of matter, does not originate in material conditions, and is not the product of organism, but is itself the organizing power in which its transcendency over matter, and therefore independence of matter, *per se*, is demonstrated, it must proceed from that which is not matter, and which transcends matter, and which has life in itself.

For that mysterious source or spring from which this living energy proceeds, and which itself is original and essential life, we have no better name than "Spirit," and Spirit is God.

God as original, essential, and absolute Being, we intuitively conceive to be infinite in intelligence and goodness or wisdom and love; and the most inspired and trusting souls on earth have claimed and found in the infinite Wisdom and Goodness the eternal Fatherhood of human spirits.

Life, then, as a spiritual energy manifest in organism and function, is the expression or revelation not only of a transcendent overruling Intelligence, Goodness and Providence, but an indwelling Presence and Power, an immanent Deity, immanent in the omnipresent energy of His being.

This universal Life or Effluence of God, under the impulse of the infinite love, ever seeking through the living

processes of the organic world to bring forth children to the Father, becomes specialized in the individual characteristics and specific functions of each living organism, from the simplest structure of plant and animal life up to the complex organism of man, in which the Deific attributes become at length focalized and engermed in embryo.

This energy of Deific life, as some poet has expressed it, "sleeps in the mineral, breathes in the vegetable, dreams in the animal, and comes to consciousness in man."

Man is the first embodied form of life in the organic world in which the spiritual attributes of a rational and moral nature have come forth in organic function and expression. He is, therefore, the first being in the order of evolution capable of thinking of and seeking after God, and thus awaking to the realization of his own spiritual nature and divine sonship.

These rational and moral powers are, indeed, we repeat, specialized germs of the Deific attributes, deposited from the Universal Intelligence and Goodness, by which man becomes an embodied reproduction, in miniature, of the Supreme Being, a child of God, and, therefore, himself a god in embryo.

As such man is endowed, and the only being on our planet thus endowed, with the free powers of consciousness and volition, which qualify him for recognizing and mentally co-operating with the indwelling and outworking life of the Father in his own being, in the functions of both soul and body. This involves also the same power to mentally interfere and disturb its workings in

these functions. The normal development and healthful activity and vigor of all these functions depend, therefore, upon the attitude and state of mind and feeling in their relation to the indwelling life of God in them.

If, then, with Paul, we realize that "in God we live, move, and have our being," and with the Christ that we are in the Father and the Father in us, then we shall recognize the supreme fact, that the animating life of our being is of God, not of ourselves.

Since, then, the generation of life is not dependent upon our own limited and feeble powers, but is itself the indwelling life of God, and therefore perfect; and since, also, the law of its working is perfect and will effect perfect results in our organisms, if not interfered with by our free powers of consciousness and volition, we have a perfect basis for the exercise of faith in co-operative mental action.

The divine ideal and provision for man in both soul and body are, of necessity, absolutely perfect. They are actualized in human experience, however, only by the co-operation of man himself, in the exercise of his own free powers of choice and action.

Since, then, the life and power in us is the indwelling life and energy of God, its perfect law is equal to and will outwork in personal experience the divinest results, to the full extent of our own co-operation.

Our highest conception of, and faith in its possibilities of development and perfection in us, will certainly be realized when perfectly co-operated with to this end. We can thus co-operate with it only by recognizing its divine supremacy and perfection in the functions of our

being, and expecting and trusting it perfectly, or God in it, to outwork and effect the desired perfect result. "Have faith in God . . . and nothing shall be impossible unto you." "All things are possible to him that believeth."

Man must, and sooner or later will, learn to realize his life in God, by first recognizing that life in all its forms and phases is of spiritual not of material nature and origin, and therefore that its supply and renewal are from within. His emancipation and deliverance from the weakness and bondage of flesh and sense can be effected by no other means.

So long as we cling, in the spirit of self-will, to the sense-consciousness of external dependence, and to the physical limitations under that consciousness, we interfere with the divine inworking by our distrust and fears, and thus hold it to the limitations we ourselves set up.

It is, indeed, through our distrust and fears under this physical sense of limitation, that we fall into bondage and become the subjects, where we may and should be masters, of the external conditions and ever-changing vicissitudes of the outward world to which we cling, through the self-seeking spirit of the sense-consciousness. How true indeed are the Master's words, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

The functions of life—ordained of God—are, first, to build up an organism that shall perfectly represent, give expression to, and answer the demands of the soul of which it is the embodiment and organic instrument of service. Second, to keep that organism in health,

vigor and repair (renewal of waste), while it is needed and held in this service of the soul; and third, to restore and heal it when, through accident, ignorance, or any cause, it becomes injured or diseased. These functions, when recognized and trusted as the immediate manifestation of a divine activity, will absolutely fulfil the purpose for which they were ordained of God, and secure these results in divine perfection.

What is thus true of the body in the working of this law of mental co-operation with the divine power and purpose in the functions of life, is, in a still deeper and higher sense, true of the soul.

The self-evident object of a differentiated personal existence as the embodied offspring of God is, that man, as an indestructible spiritual organism and self-conscious personal identity, a child of the infinite wisdom and goodness, shall unfold in the life, attributes and character of the Father, and become perfect as the child of God, as He is perfect as the Father of men.

God, being "no respecter of persons," is to be thought of as absolutely impersonal and impartial in His attitude toward men, and the entire creation, as the objects of His perfect care and providence. Hence man, to become God-like and perfect in character and life, as the Father is perfect, must also become impersonal and impartial in His attitude toward men and things, and so at one with the Father in all the relations of life and being.

This is possible only as he rises out of the sense-consciousness and the self-seeking spirit and limitations of the external man, into the spiritual consciousness of life in God and unity with His Spirit of universal love, sym-

pathy, and divine supremacy of being. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "He is kind to the unthankful and the evil." "Ye therefore shall be perfect as your heavenly Father is perfect."

When, therefore, Jesus said: "Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake," he simply meant and practically said, that he was dwelling and acting in the true spiritual consciousness; the consciousness of his life in God, and of God in him. He was conscious of his unity with the Father's Spirit, and of the Father's Spirit in him, so that the words he spake and the works he did were not from his own wisdom and power, but from the inspired wisdom and power of the Father abiding in him, to which the impersonal character of these words and works bore testimony.

Dwelling on, and acting from the high and impersonal plane of the spiritual consciousness, in which, as an embodied spiritual being and son of God his unity with the Father was realized, all his external activities of mind and body were executed under the law and inspiration of the spiritual life. He was in the Spirit and the power of the Spirit was in all his words and works.

In those explicit words, therefore, to his astonished

and perplexed neighbors—"My doctrine is not mine, but his that sent me; if any man willeth to do his will, he shall know of the teaching." "I can of mine own self do nothing; as I hear, I judge; and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me"—The Lord Christ gave to them and bequeathed to us the law and conditions through which he came to his realization, and through which all, he assures us, may do the same.

Nevertheless, the mass of men to-day, biassed, as we have shown, by some preconceived standard, read this mighty promise of Christ without the startling recognition of the message as specifically addressed to them, and possible of immediate application and practical realization here and now.

Significance of the Essential Facts.—Let us pause, then, and, laying aside all bias and prejudgment in the matter, candidly re-examine the claim and the promise in connection with the illustrative example of the Master, as they stand in their simplicity and unadorned setting in the broken but evidently honest record of the Evangelists.

In doing so what do we find? Simply the marvel of a young, unlettered mechanic, the son of a peasant carpenter of Nazareth, working with his father at his trade until of age; with no hint of access to unusual sources of occult lore and training, as some have suggested, and with no advantage above his brethren and neighbors of that obscure province, yet coming at once into such marvellous transcendency of wisdom and occult power that all who had known him from childhood were astonished and

perplexed beyond measure, and queried among themselves, saying, "How knoweth this man letters, having never learned?" "Is not this the carpenter?" "And his brethren, are they not with us?" "Whence, then, hath this man this wisdom and these wonderful works?" Let us, then, look squarely at this claim, that Jesus of Nazareth, an illiterate mechanic, with only the traditional training and home influence of the Jewish peasantry and the teaching of the synagogue, attained, through the faithful following of his own intuitions, the transcendent life of spiritual supremacy, illumination, and occult power recorded of him; that he thus became practically the Master of the forces of life and of death, so that by the majesty of his illuminated mind the very tempest and raging sea yielded to its sway and obeyed his command; that on occasions the substance of a few loaves and fishes multiplied under his hands to feed a fainting multitude; that by his word or touch of living power the lepers were immediately cleansed, the maniacs restored to reason and friends, all manner of sickness and disease instantaneously healed, the sleeping dead called back to life, and finally, yielding his own physical life to the sleep of death, and restoring it again, translated his body by a triumphant process of spiritualization to the celestial world, without the dissolution we call death. Yet, higher and diviner than all these, and upon which all these depended, was the attainment of that moral grandeur of spirit recorded of him, which, while yielding unresistantly to the murderous hate of his enemies, could, in the very hour of crucifixion pray for his murderers: "Father, forgive them, for they know not what they do."

To so much at least the four evangelists are united in their testimony. Matthew and Luke only contain the legend of the "miraculous conception." No reference is made to this by either Mark or John, to whom the first and last gospel narratives are credited, and who, if such a claim was held and believed by them, and considered essential to the story of the Christ, would certainly not have left it out of their record. That claim, therefore, may be left out by us, with other apocryphal matter, as not essential to the picture preserved to us of the Christ life and work.

That some special pre-natal conditions conspired to stamp him with an exceptional spiritual genius, a natural-born genius for inspiration and intuition, is quite likely. Geniuses for Mathematics, Poetry, Music, Art, Invention, Statesmanship, Generalship, etc., have been made the same way. This, with the spiritual visions and dreams recorded of the mother of Jesus, might have been the real basis of the legend of the miraculous conception as copied into the story of Matthew and Luke.

If, however, the wonderful things to which all the evangelists unite in testifying, were, in their essential features, facts of experience in the life, death, resurrection and translation of Jesus the unlettered carpenter of Judea, then, as he assures us, a like experience is possible to all men through the faithful, intelligent following of his example and instruction. His example as the Christ points and leads the entire humanity to which he belongs up to a like achievement, otherwise he is not the Christ or divinely anointed leader of his race.

His direct appeal to men, then, as the Christ, should, like a resurrection trumpet, arrest the attention of every living soul and cause it to listen to his divine message, and seek to enter into the mighty import of his wonderful words. "The words that I speak unto you, they are Spirit and they are Life." They were indeed spoken from the spirit and in the life, and therefore carry with them the weight of a divine authority. "The words that I say unto you I speak not from myself, but the Father abiding in me." "If ye continue in my words, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free."

If, then, those utterances of the Lord Christ providentially bequeathed to us, in which he specifically gave the key to, or secret of his own spiritual emancipation and attainment while in the flesh, be carefully considered in connection with the story of his life, the law of divine attainment will be opened to the mind, and the conditions of perfect inspiration and intuitive perception or true spiritual insight fully understood.

The Specific Application.—First, he gives the attitude of mind and will, necessary for divine inspiration and enlightenment. "If any man willeth to do his will, he shall know of the teaching."

The personal will is the expression of the dominant desire. When, therefore, this is to know and do the will of God, that is, to fulfil the divine purpose in the functions and activities of our being, rather than indulge the pleasures of sense or fill out the ambitions of the selfish life, the personal will becomes one with the Father's, and the soul is thereby opened to the immediate inspira-

tion of the divine wisdom and goodness. It was this supreme desire to perfectly know and do the Father's will that opened to Jesus, as he assures us, the full revelation of God to his soul. "My meat it is to do the will of him that sent me and to finish his work."

Second, he gives the conditions necessary to the exercise of intuition, or the immediate perception of truth concerning any legitimate matter to which the attention is directed, and through which the spiritual understanding and the higher esoteric wisdom and occult mastery are reached. "For there is nothing covered that shall not be revealed; neither hid that shall not be known."

Here is the rule he observed: "Of mine own self I can do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own will but the will of the Father which hath sent me." This means the entire suspension for the time of the external judgment based upon sensuous impressions and the appearance of things. It means that we put in the background all personal desire to find things in any given way or as we would have them, and listen only to the inner voice which reveals the truth, independent of consequences or personal predilection. It means that we interpret all sensuous and external testimony by this inner spiritual sense of things, and base our final judgment upon its testimony, independent of any and every personal consideration whatsoever.

These are the conditions and attitude of mind necessary to, and which secure, divine inspiration and the unbiassed exercise of intuition or the psychometric power; the power to perceive the truth and inwardly sense the

real character and condition of whatever the undivided interest and attention of the mind are fastened upon.

We are thus enabled to fulfil the Master's injunction, to "judge not according to appearances, but judge righteous judgment."

The Master said that his "judgment was just, because he sought not his own will but the will of the Father, etc." He would have nothing but the truth for the truth's sake; and would do nothing but the right for the sake of the right, and thus be at one with the Father, whatever sacrifice these might bring to personal pride, desire, or convenience.

The supreme desire to know and fulfil only the will and purpose of God, or the perfect truth and right in all things, necessarily brings the soul into unity with God, and opens it to His immediate inspiration and enlightenment. Intuition then becomes pure spiritual discernment, in which the wisdom of God is unmistakably revealed.

The perfect inspiration and the perfect intuition may not be realized at once, but assuming and maintaining this attitude, and observing these conditions at every effort, will in due time bring them; they are the only mental attitude and conditions that will secure them with certainty and perfection.

Necessary Precautions.—While the inspirational and intuitive powers are being cultivated and established by this method, care should be taken against accepting imaginative fancy for intuition; and until the neophyte in the way has learned to make the discrimination, the supposed intuitions should be fully verified. Before the

judgment, based upon external observation and experience and the ordinary process of reasoning, is wholly subordinated to the presumptive higher authority of intuition or interior spiritual discernment, the clear and unmistakable power of intuition should be developed, its certain reliability established by experimental verification, and complete familiarity with its working attained.

Until this is done its exercise and practice for development and training should be regarded in the same provisional light of any corresponding exercises and training for proficiency. Without this there will be more or less danger of self-deception and fanaticism. For this reason also associative effort and the help of those who have attained some degree of proficiency are of incalculable service. Much valuable time and many needless perplexing experiences may thus be saved.

A few general yet all-important suggestions, only, can be given in a book.

Helpful Suggestions.—Here is one suggestion that will be helpful to all trembling and fearful souls, which is, that everyone who has reached the plane of moral perception and rational discrimination knows absolutely within himself the difference between the desires of the flesh and the higher demands of the spiritual nature.

Here is a starting-point for all, and which all can grasp, since the higher demands of the spiritual nature are at once the basis and expression of inspiration and intuition, and their strict observance secures the full and perfect realization of both. It was to timid souls, in the light of this truth, that the Apostle appealed when he

wrote: "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure."

If such, also, will carefully watch the motions of the mind in its various moods, they will find themselves as clearly able to distinguish between the mere intellectual opinions based upon external evidences, and those intuitive convictions of the soul which are based upon an inner spiritual sense of truth, independent of, and sometimes in direct opposition to all external evidence. It is this inner sense that we are to specifically recognize and cultivate as the door to all higher experiences and attainments.

The Great Liability.—The one thing most to be guarded against in this direction is, that the interior impressions and convictions are not the offspring of personal desire; that the wish to have them so is not the father to the thoughts or suggestions. This is the one great danger of self-deception in all attempts to develop and exercise the inner perception, and the higher psychic powers of the soul, without first seeking divine inspiration and guidance.

There is such a thing as self-hypnotization as well as the hypnotizing influence of suggestion from other minds. Hence the importance of maintaining the strictly normal conditions and relations of the mind, as in certain abnormal conditions, easily induced in many, subjective desires and suggestions are readily made to appear as objective realities.

This is the source of the many hallucinations and false and conflicting visions of God, heaven, hell, can-

onized saints, and other supposed spiritual as well as physical realities, under the ecstasy of religious excitements.

Millions of souls have thus been hypnotized into the various unnatural, absurd, and conflicting religious conceptions and forms of worship, under the preaching of Christian (?) dogma, and the realistic mental pictures of revivalists.

No Abnormalism Involved.—Man needs first to learn that his relations to God and the things of the Spirit are as normal as are his relations to Nature and the things of the outward world; and that his experiences resulting from the personal realization of his divine relationship should be as simple and normal as is his daily experience with outward things. Abnormalism in one relation will tend to induce the same in the other.

Man will never hold his true and legitimate relationship with Nature, through which he is to attain his mastery over her, until he stands in his true and normal relation with God as a spiritual being and the child of His love and perfect providence.

Herein is seen the supreme necessity of observing the Master's rule in first seeking and establishing the strictly impersonal attitude of mind and feeling. Only by so doing do we come into unity with the impersonal Spirit of the Father, and open ourselves to the immediate touch and inspiration of His impartial wisdom and goodness. It is indeed this supreme desire of being in unity with the Father that His divine and perfect will and purpose may be fulfilled in us, by which we are really brought into this impersonal attitude of mind and

feeling, so essential to true advancement in spiritual realization and attainment.

The Greatest Present Need.—The Christian Church has so long taught the innate depravity and spiritual incapacity of man, that the one thing a large majority of the people of to-day need most to know is, that they really have intuitions, or an intuitive and inspirational capacity to cultivate and develop. They need to be established in the confidence that genuine inspiration, and unfailing intuition are actually possible to and practicable for them.

Many, indeed, need to be assured that they have a spiritual nature which relates them to God and the spiritual kingdom within, as positively, vitally, and naturally as they are related to the external of things through the senses.

Inspiration and intuition are, we repeat, as natural and legitimate functions of the spiritual nature as sensation and sense perception are of the sensuous and physical. Men are as naturally receptive to inspiration from God through their inmost life, which is the effluence of God, as they are to impressions from the outward world through sensation, when their attention and desire are awakened to it. Intuition is the direct action of the mind in immediate response to this inspiration from the Divine, as sense perception is the immediate action of the mind in response to sensuous impressions from external objects.

One is the response of the mind to vibrations in the nerve-aura caused by external impressions; the other is its response to vibrations in the central essence or ani-

mating life of the soul and its faculties, from the sphere of the divine, from that interior kingdom of eternal realities in which truth and righteousness, wisdom and goodness, beauty and gladness are enthroned in infinite perfection of being. Man opens his soul to these vibrations from the Divine, by desiring above all things to know the will and purpose of God in any specific direction or thing, in other words, the absolute truth concerning it.

One is the action of the mind's powers on the plane of the sense-consciousness, the other is the exercise of the same powers on the interior plane of the spiritual consciousness. It depends, therefore, entirely upon the direction of the attention and desires as to which plane shall be the centre of the mind's activities.

These powers having been first awakened, and primarily developed and disciplined on the plane of the senses, the attention and desires are spontaneously active through habit in that direction. In order, therefore, to have as positive and decided experience on the spiritual plane, and establish the spiritual consciousness and the spontaneous activity of the soul's powers on this plane as a habit, a corresponding interest must be awakened in spiritual things. The attention and desire must be specifically directed to the soul's interior relations to God and His kingdom, and the divine communion and fellowship to be realized in and through this relationship.

The full recognition of this high possibility, with the attention and desire fixed confidently upon its immediate realization, opens the soul to the consciousness of

the divine touch—its vibrations in the inward life—and the true spiritual consciousness is awakened. Hence, by a sufficient persistent repetition of this experience, both the higher consciousness and the habit of exercising the mental powers on its plane become permanently and firmly established.

This once effected, intuition becomes a clear, positive and unmistakable function of the soul, as normal and spontaneous in its action as sense perception, and in no more danger of being confounded with imagination or fancy.

Being awakened by the divine vibrations from within and above, or the action of the mind under divine inspiration, intuition becomes the expression of divine wisdom, and, practically, the voice of God in the soul. This voice is never wholly silent in any soul that has attained the moral consciousness or sense of personal responsibility. It needs, therefore, only to be recognized as of divine authority, listened to and followed, to lead the soul out of darkness into light, out of bondage into freedom, out of weakness into power, the light, freedom and power of the spiritual life, "the glorious liberty of the children of God." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Moral Adjustment the Primary Condition.—From all this it will be seen that before the intuition and higher powers of the soul can be safely and successfully cultivated and exercised in the line of occult matters, or the

study and mastery of nature from the interior plane, there must be the perfect moral adjustment of the soul to God in the personal life, so that under the enlightenment of divine wisdom, all things may be correctly interpreted and the personal activities directed in accordance with the divine order and purpose.

Intuition, as a function, is the receptacle and expression of divine inspiration. It is that inner sense which reflects the will and the wisdom of the Divine Spirit in the human soul. It should be recognized, cultivated, and exercised, therefore, as the revealer of the mind and will of the Father, a safe and sure guide to truth and righteousness.

There is a right and perfect way for every man, under every possible circumstance and condition, which, if followed, will bring the best possible results into his life. That is the way ordained of God in infinite wisdom and goodness. Intuition under divine enlightenment is the function ordained of God to reveal that perfect way to man. If, then, anyone desiring to know and do only that right and perfect way, and recognizing it to be ordained of God, opens himself to enlightenment from the Father's Spirit, intuition, reflecting the Father's wisdom, will point the way and reveal the truth. He then willeth to do the Father's will and shall know of the divine teaching.

In many of the affairs of life man cannot judge or determine the absolutely right or perfect way from the facts of his own external observation and experience. He does not know all the facts and conditions involved, and, therefore, an absolutely perfect judgment is impos-

sible. With the great Teacher he must say: "Of mine own self I can do nothing." In his own wisdom, based upon the facts of external observation and experience, he can do nothing in the certainty of its being absolutely right and perfect.

There is this inner sense, however, possessed by everyone, which acts independent of, and often in opposition to, the external judgment and experience, and senses with more or less distinctness, the right and truth in any matter; this we call intuition. As this is the receptacle and expression of divine inspiration, if, we repeat, man, under any circumstance or perplexity, will but turn from the external judgment and appearance, and confidently open himself to the enlightenment of the Father's spirit concerning the way, that way will be revealed to him in the clear sense or inner voice of this intuition.

The more fully he stills the outward activities, and listens to and follows this voice, the more rapidly will it unfold and become an unerring guide in truth and right, an unmistakable revelation of God in wisdom and power.

When a man has fully consecrated himself to the following of this guide in the conduct of life—as the inward revelation of the perfect way and will of God to him, at whatever sacrifice of personal desire, ambition, or apparent gain, he has then taken the true attitude toward God and the world; and the best possible for him will certainly come into his life.

Having come to the mastery of himself under its leading, he is prepared to enter upon a high and grand career of achievement, as he has within himself the key to the solution of every problem, and the mastery of

every difficulty. He will thus demonstrate in personal experience, the truth of the Master's assurance, "If any man willeth to do his will, he shall know of the teaching;" and again, "Of mine own self I can do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." The Master listened to the divine voice of intuition, followed its guidance, and interpreted all things in its light. This answered the question: "Whence hath this man this wisdom, and these wonderful works?"

This is the door of entrance into the kingdom, the kingdom of light, freedom and power. It is the beginning of the way which leads to the realization of God, the realization of spiritual supremacy of being in oneness or unity with the Father. It is the key to all divine attainment and spiritual achievement.

Intuition, then, is that inner sense, possessed by all, however feeble its action, which senses the right and truth in all things and conditions, independent of external impressions, because it senses the presence and purpose of God in them.

"In God we live, move, and have our being." His Spirit, therefore, not only interpenetrates our being as its inmost life, but enswathes it, as well. Hence it is that the supreme desire to know the divine law and purpose in all things and conditions opens the soul to the active conscious touch of His Spirit, and the vibrations of its activity in our own; this is inspiration.

Intuition, we repeat, is the action of the mind under the enlightenment of this inspiration—or the vibrations

of the divine activity in the soul—by which it perceives or senses all things and conditions in the light of the Divine wisdom and purpose in them.

It reaches behind all false seeming to the reality; and knows when things are in their true or false relations and conditions, because it is one with God in its perception of them.

Through spiritual intuition the soul sees practically all things from the stand-point of the Divine, and so finds and holds supremacy in and over them, discriminating unerringly between truth and error, right and wrong, by its unity with God in its relations toward them.

The Final Test.—If it be asked, then, by the beginner in the way how to discriminate between the suggestions of fancy, or the spontaneous opinions and judgment of the intellect, and a true intuition, here is the key by which each may unerringly determine for himself. Let him ask himself these questions: Is it the supreme desire of the heart and determination of the will to know and do only the divine and perfect will and way of the Father, at whatever seeming sacrifice of personal gain, ambition, wish, or any consideration whatsoever, save the fulfilment of the Father's will and purpose in me? Is this desire and determination based upon the conviction and perfect faith, that this only will bring the best possible good into my life and hold me permanently to it?

When these questions can be answered truly in the affirmative, and the consecration to the divine leading in intuition is complete, there will be no further doubt or question in the matter. The soul will gladly drop all

efforts at attainment under the guidance of its own imperfect wisdom and preconceived method, for the guidance of the Father's perfect wisdom in its effort, and the adoption of the Father's perfect method, which will then be clearly revealed.

If we attempt the development and exercise of intuition and the higher psychic powers for the advancement of personal ends, the increase of our own wisdom, or the attainment of power and advantage over others, we open ourselves to the illusions and self-deceptions which come in from the selfish spirit, and the perversities of self-will. But if we recognize the infinite supremacy, wisdom, goodness, and Fatherhood of God, and in the loyal spirit of a true divine sonship seek to know only His wisdom, and to fulfil His purpose in all things then, so surely as God is, and man is His child, will the wisdom and the purpose of the Father be revealed to the soul. So surely will the most passionate desire after God, the most affectionate longing of the soul for communion and fellowship with the Father, be answered in the completest fulness of His divine sympathy and revelation.

This was the secret of the Christ, through which he entered into the marvellous fulness of His divine realization and attainment, and through which all who follow his leading may reach a like experience.

Intuition thus becomes the opened eye of the soul, which penetrates beneath the surface to the heart and soul of things, and beyond the vail of sense into the sublime depths and heights and mysteries of life and being. It is the spiritual vision of a son of God which peers

into all the wondrous realms of the Father's universe and kingdom.

It is also the opened ear of the soul, which hears the accents of the Father's loving voice in the revelation of Himself in all things and especially in the hearts of His children; which hears the sound of the Father's footsteps in the marching ages and in the unfolding of the mighty processes of creation and history; which hears Him in the play of His activity in the high and the low, the great and the small, and in the vibrations of melody which on every hand rise to swell the universal harmony and music of the singing spheres.

> "We need but open eye and ear
> To find the orient's marvels here,
> Our common daily life divine,
> And every land a Palestine."

The Salvation Involved.—It will be observed that the salvation involved and promised in this ideal and method of the Christ has no reference whatever to a special salvation from a hell of torment in another world. It refers specifically and only to the perfection of the personal and social life of mankind here and now, in this world as in all worlds, by the perfect co-ordination of the human will with the divine and perfect will of the All-Father.

The motive appealed to is not fear of an angry God who is to be appeased and reconciled to man, but to the spirit of divine sonship and loyalty to an all-wise and beneficent Father in heaven. It appeals to the rational necessity of recognizing and co-operating with the all-

embracing and perfect providence of the Father for the realization of perfect results in human experience.

It promises, as a result of this co-operation, the immediate realization of spiritual supremacy and self-mastery here and now, and the ultimate fulfilment of the unutterably grand and exalted destiny which awaits the development of man as a son of God, a child of the infinite love and providence.

The attention of the religious world has been so long and so fully diverted from a present to a future salvation by the traditional teaching, and from the spiritual nature and divine possibilities of man, announced and demonstrated by the Christ, to the theological misconception of his innate depravity and utter incapacity for any divine attainment, that the slumbering powers of the spiritual nature which await only the kindling touch of a divine inspiration, to blossom forth in the majesty and power of the Christ-life, have been neglected, forgotten, and ignored. The only salvation the Church could consistently offer on the basis of this theological misconception, was an imputed righteousness, through faith in a vicarious substitution. As man had no power to fulfil the law himself, it had to be done for him by a perfect being, and imputed to him on its acceptance through faith in its efficacy.

The salvation taught by Jesus is found only in doing the Father's will. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." That will is expressed in the law of the personal life based in the moral nature and spiritual constitution,

in the very nature of the powers and functions ordained of Him. His will and purpose in man can be fulfilled, therefore, only through the normal development and healthful exercise of all these powers and functions in their co-ordinated activity.

Until, then, the higher powers slumbering in the spiritual nature are awakened and brought forth to their divine supremacy and activity, the will and purpose of God in them cannot be fulfilled, nor the high destiny of man as a child of God realized.

The activity and supremacy of the spiritual nature over the animal and sensuous life expresses the will of God, and thus becomes the supreme law of the personal life for the normal outworking of the personal destiny; while all special revelations and leadings in the daily life and experience are given as needed in and through the spiritual intuitions.

Every man, as the offspring of God, is sent forth to a divine career. How, then, shall he fulfil the lofty purpose of his being except he become a co-worker with the Father in the outworking of that exalted destiny, by strict observance of the divine law through which alone this supreme result is possible? This being the law of the perfect life, and thus the perfect law of life, the adjustment of the personal will and conduct to the law will, and of necessity must bring the perfect results in the life, and thus the perfect life, of a true and loyal son or daughter of God.

Nothing Arbitrary in the Law.—The demand, it will be observed, is not that we surrender the will and the sense of moral freedom to the will of God in any

arbitrary sense, but that in the exercise of our freedom of choice and volition we seek to know and do His will or fulfil His purpose in our being, because that purpose is the perfection of our being.

We come into existence as a product and part of a divine order and perfect economy; but with the freedom of choice and volition. The possibilities of our being are boundless: the law and provision for their realization are perfect; it needs but the recognition of this truth and personal co-operation with the divine law and providence to bring these possibilities to absolute fruition in experience.

It is, then, but the glad surrender of our personal predilections and desires in all things, when, in the light of the higher wisdom revealed in our own intuitions these are found not to be in accord with the divine order and purpose, the supreme law of truth and right.

There was no servile attitude of the Christ toward the will of the Father as an arbitrary law, nor any sense of compulsion in the expression when he said: "My meat it is to do the will of him that sent me and to finish his work." It was rather his appreciative recognition of the Father's infinite good-will and perfect way, and not only the willing, but the glad doing of that will and way as known; and in that supreme desire to know and do the Father's will, as such, he opened himself to its complete revelation in the intuitions of his own soul, which thus became divinely illuminated.

It was in this very loyal attitude of the mind and heart of Jesus toward the Father that he found his true and normal freedom and supremacy as a son of God, and

thus reached the integral harmony and perfection of his being.

There is and can be no perfect freedom save through conformity with the laws of being, since these laws, which are simply conditions of healthful activity, were ordained for the sole purpose of securing this freedom.

True freedom for man is the uncrippled ability to exercise all the powers of his being under normal conditions and relations. These conditions and relations are the necessary workings of a perfect economy, and are therefore calculated, and so—using the word in its broadest sense we say—ordained in infinite wisdom to secure that perfect result. These organic conditions and relations, then, constitute the laws of being and reveal the infinite wisdom and goodness of the indwelling and overruling Intelligence and Providence, and thus express the will and purpose of God in all things, conformity with which necessarily secure the health, freedom, and happiness of every sentient being.

In a universal and complicated system of existence like that of which we find ourselves a part, there must be established relations, and corresponding conditions of healthful activity under these relations. These constitute law and order. Without this there would necessarily be universal chaos, confusion, and disorder, if, indeed, we could conceive of existence at all under such conditions.

Sin and disease and all the confusion, discord, and misery of the world are the necessary results of a violation of the beneficent laws of being on the part of man in the exercise of his freedom of choice and action.

The animal in its sensitive life and limited freedom is provided with an unerring instinct which leads it to spontaneously observe the normal relations and conditions of healthful being.

Man, with his higher powers of consciousness and volition and the moral freedom which these involve, in his spiritual relation to God and his brother man as a moral and accountable being, is provided with the spiritual function of intuition or direct spiritual insight. If in the freedom of his choice and volition he observe and follow this intuition it will be to him what instinct is to the animal, with this difference; the animal in a broad and general sense yields blindly to his instincts without any distinct consciousness of the reason why.* With man, on the contrary, intuition is a direct spiritual perception of truth and right, and his following it is an intelligent and voluntary act; he does so because he believes it is the true and right and wishes to do only that. In its highest sense, it is because he thinks that it is the will and purpose of an all-wise and perfect providence, the purpose of his Father in heaven, the fulfilment of which will alone secure his highest well-being and the perfect life.

He will cultivate and follow his spiritual intuition, then, because it "will teach him all things," "guide him into all truth," and will "show him things to come." Obedience to its leading exalts his being, lifts him into spiritual freedom, illumination, and power, holds him in

* In a limited sense there are special exhibitions of some degree of discriminating intelligence, but this is not the ruling law of obedience to instinct; it is largely, if not wholly, automatic or involuntary.

unity with God and oneness with the universal order and harmony, and thus gives him health and vigor of organism, enlightenment of soul, and absolute power of personal achievement and mastery.

If, then, man intuitively chooses the perfect way because he recognizes it as the Father's way, and the Father's way because it is perfect, that he may be in unity with the Father in it, the very consciousness of being a voluntary co-worker with God gives him a sense of confidence and strength in the righteousness of his course and the certainty of success, which renders him absolutely invincible. This is the faith referred to by Jesus when he said "Have faith in God . . . and nothing shall be impossible unto you."

We have not only the perfect example and assurance of the Master, but the demonstrative experience of saints in all ages that we cannot turn to God within, in faith, trust, and supreme desire to know and do His will under all circumstances, without receiving the immediate inspiration, help, and guidance of His Spirit in our own, to its accomplishment.

It is the animal nature and self-seeking spirit of the sensuous life that call for the unrestrained indulgence of personal desire, and the gratification of self-will; while the spiritual nature demands truth and righteousness for their own sake independent of personal desire. This means the impersonal attitude of the soul in the impartial sharing of universal good, and the spirit of brotherhood, sympathy, good-will, and service to all, in opposition to the demands of self-will.

In every life the temptations of the flesh and the de-

mands of the spirit are thus set one against the other. The one must be subordinated to and governed by the other before the personal life can be a unit, at one with itself and so with the universal harmony. Which shall it be? Which, as the ruling law of the personal life, will make that life perfect, hold it in harmony with the universal order, and thus fulfil the divine will and purpose in it? To ask the question is to answer it.

The spiritual nature can no more be subordinated to and made one with the animal nature and selfish spirit of the mere sensuous life, than God in his infinite perfection of Being can be subordinated to, harmonized with, and ruled by the imperfect life of humanity. The reconciliation must be in the opposite direction. This is the essence of the New Testament message: "God was in Christ, reconciling the world unto himself."

The life of man may be subordinated to, co-ordinated with, and ruled by the divine wisdom and goodness, and thus brought to perfection and the complete fulfilment of its exalted destiny as the offspring of God through the voluntary commitment of man himself to this course.

This unity with God in the personal life is effected, as already shown, by, and only by, this very subordination of the animal and sensuous life to the law of the spiritual nature in its rightful supremacy, by which the functions of the lower nature are held to their unperverted activities and legitimate functions in the general economy, and so at one with the divine order in that economy.

This necessary achievement of the free powers of man, however, is not effected without a decisive struggle.

Everything relating to human conduct is to be judged

from the stand-point of the spiritual nature; but man has to be awakened to the clear recognition of this law, before he fully realizes his personal responsibility under it; this done, the conflict begins in earnest, and there will thenceforth be no permanent peace until the struggle ends in the decisive victory of the spiritual nature.

This struggle may and will be a short and decisive one, ending in immediate emancipation and complete and permanent victory, if the soul, in the realization of its supreme importance, rises to the occasion in determined resolution and unshaken faith; or it may be made a prolonged and unsatisfying effort through irresolution and distrust.

Amid the desires of the flesh, the enticements of sense, the temptations of wealth, and the ambitions of the selfish spirit, the soul has the ability to pause and ask: Is the pursuit of these things as an end a career worthy of a spiritual being and a child of God? Is it a fulfilment of, or departure from his will and purpose in the life? Are the efforts and activities it involves in harmony and oneness with his spirit and character? When this is seriously done in the hour of temptation, the higher demands of the spiritual nature will be heard speaking with divine authority in the voice of intuition, calling the soul to God and duty.

The soul has also, at these times, the power of choice and the ability to determine whether it prefers to yield to the enticements of sense and the temptations of the selfish life, or to turn from them and cleave to the spirit in its desire after God and the fellowship and achievements of the spiritual life.

When the soul has reached the point where it prefers to let go its hold on personal desire to take hold on God in the spiritual life, the charm and spell of sense are then and there broken, and the power of the spirit realized; and, though in the hour of temptation the desires of the flesh and the enticements of the sensuous life press with vehemence their demands, if the soul turn wholly to the spiritual nature in its desire for unity with the Father, it opens itself at once to the saving power of God in the life. The fires of fleshly lusts are immediately extinguished by the pure waters of the spiritual life, the enticements of the sensuous nature lose their power and tempt no longer; and the mists and limitations of the sense perception and judgment become dissipated in the clear light and certainty of intuition.

This spiritual victory once fairly won, as by the Christ in the wilderness, all may then, like him, "return in the power of the spirit" and go forward in the work of spiritual achievement in the world. All may, like him, go in and out from the sphere of divine communion and fellowship, clothed in its garment of light and clad in its armor and panoply of inspiration and power, to co-operate with God in the finishing of His work, the transfiguration and perfection of humanity and the world. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"—the true sustenance and inspiration of life.

To desire above all things unity with the Father, and conformity with His will in all things, will bring the certain co-operation of His Spirit and power with and into our will and effort at attainment and achievement.

We thus become illuminated from active contact with His Spirit, and admitted and inducted by it into the secrets, mysteries, and mastery of His universe, as fast as through loyalty to His Spirit and kingdom we are prepared for advancing revelation and mastery. "The veil of sense, ordinarily opaque, becomes transparent, and through it the interior man looks out upon the universe."

Conflict Inevitable. Victory Possible to All.—It may be asked, why should there be any conflict between the flesh and the spirit in the sphere of the personal life? why the necessity of the terrible struggle so difficult to many in bringing the one into subjection to the other? why should not the spontaneous desires of the flesh and the ambitions of the sensuous life be indulged and gratified? why should they exist at all in the constitution of man, if their indulgence and gratification are detrimental to his best interests? and why, if planted by God from whom all things proceed and all powers receive their functions, should the demands of the spiritual nature be in conflict with the functions of the flesh and the sensuous life, even in the highest possible development and activity of these functions? and, finally, why should the unrestrained activity of the animal functions be in conflict with the will of God who ordained them? A brief consideration of the strictly human powers and their sphere of action, in contrast with those which are exclusively animal, and dominate the animal life or brute creation, will make clear the answer to these questions. It will also serve to illustrate the constitutional basis in the nature of man for the claim and promise of the Christ, as well as for the philosophy involved.

The functions of those powers which man has in common with the animal are necessarily the same in man as in the animal, and as necessary to his existence in this world. That which differentiates and distinguishes him, however, from the animal, and makes of him a distinct order of being, or kingdom of life above the animal plane, is the possession of rational, moral, and inspirational powers which qualify him for an endless career of unfolding life and progress. These powers are the germs of divine attributes, and capable, therefore, of infinite development and expansion. They relate man to the moral order of a spiritual kingdom and divine government, through loyalty to which he enters into and partakes of the divine nature.

The sphere and function of these powers, as such, are the pursuit of truth, or perfect knowledge and understanding, the attainment of true wisdom, the elevation and perfection of the personal and social life, and the exercise of an heroic self-sacrificing spirit of love, sympathy, and enthusiasm for humanity. These being the real object and possible attainment of man as an embodied spiritual being and child of God, they should be made the supreme end and aim of his life and effort.

The body, being the organic instrument of the soul's activities in this world, has also its necessities, without a proper supply of which the soul itself would be crippled in its life-work here. Nevertheless, the physical necessities and legitimate demands of the sensuous life are so limited in comparison with the necessities and demands of the soul, that they necessarily hold a position of secondary importance in the economy of the

personal life; hence, to make the higher demands of the soul the one supreme interest and importance in the life is to establish conditions which will render easy and certain the supply of the physical necessities. This will give man not only the absolute mastery of himself, but also of the outward world and its conditions. "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

Such is the normal and legitimate life of a child of God, though incarnate in a physical body with senses which relate him vitally to the outward world of material laws and conditions, and which necessitate also the possession and activity of strictly animal functions.

The human body, however, differing in form and structure from the animal, is specifically constructed with reference to the development and controlling activity of the higher human powers, and not for the unrestrained indulgence and activity of the animal functions. This order and relations of the constitutional powers cannot therefore be ignored and violated without *moral* degeneration and perversion of *physical* function. All the miseries and evils of the world are traceable to this very violation and perversion.

A legitimate degree of animal activity is an obvious physiological necessity to the proper development, repair, health, and vigor of the human body. But it is equally obvious, from the superior structure of the brain

and nervous system over that of the animal's—as the organic seat of the higher human powers—that all accumulating energy of the vital functions is for, and should be expended only in, the higher activities and rational enjoyments of the spiritual nature, not in the sensual indulgence of animal desire as an end. Conservation of energy in the animal functions for its more profitable expenditure in the higher intellectual and social activities of the nobler human powers is the law of the animal life in the human economy.

The higher powers of the soul, though embodied in flesh, and because thus embodied and using the body as the physical instrument of their activities, are designed for conquest and mastery in and over the laws and conditions of the physical world. The animal powers are for the *service* of the body, under the direction of the nobler powers of the soul for which the body is constructed, not to control it to the ends of animal pleasure, nor to expend energy that belongs to the higher powers.

Without the observance of this law in the economy of the personal life the conquest of the outward world to which the soul is called will be impossible. The conquest must begin in the personal life by the perfect adjustment of the soul to the divine law of its being before there can be development and accumulation of power for the mastery of environment.

The organisms of animals, on the other hand, having no intellectual and moral natures to subserve, are constructed with direct reference to the unrestrained indulgence and activity of their impulses and propensities.

This renders such indulgence compatible with their health and well-being, which cannot, for the reason given, be possibly true of man.

Self-indulgence, self-seeking, and self-will constitute the law of the animal nature, fear being practically the only restraining influence.

Sensation and instinct constitute the life of the animal and prescribe the sphere and limitations of its motives, activities, and consciousness, above which it cannot rise.

Pleasure and pain in a physical sense are the animal standards of good and evil. That which gives pleasure *per se* is the good which it instinctively seeks, and that which gives pain or discomfort is the only evil it knows and seeks to avoid, with no sense of moral quality in either.

Having no moral sense of right and wrong, as such, the unrestrained gratification of the appetites and propensities brings no inward protest, shame, or sense of degradation as in man, in whom spiritual intuition never ceases to lift up her voice in warning and reproof.

The selfish spirit and its law of self-seeking and self-indulgence belong to and spring from the animal nature, in man as in the brute, and are essential, within their legitimate sphere, to the performance of the animal functions, desire being the only stimulus to their activity. It is only when they are not controlled and held to their proper limitations by the nobler powers of reason and intuition, and when the law and selfish spirit of the animal are allowed to dominate the soul in its personal, social, and industrial life, that mischief is thereby wrought in these activities and relations.

The law of the spiritual nature is love, chastity, temperance, and the self-sacrificing spirit for the good of others. The love, not of pleasure as an end, but of duty, and pleasure only in duty, which seeks not to be ministered unto but to minister, and rejoices in the opportunity of service, the love of truth and right for their own sake, independent of personal considerations, is the high law of the spiritual life, the law of God in the life.

The animal functions in man being given to meet the necessities of the physical body and keep it in repair as an instrument for the higher intellectual and spiritual activities, their indulgence should be held to the limits of these necessities. The demands of the spiritual nature and the subordination of the animal activities to these demands, and so in their proper limitation co-ordinated with them, is, we repeat, the divine law of the personal life or will and purpose of God in the life.

The Two Planes of Consciousness.—"Now, that is not first which is spiritual, but that which is natural, and afterward that which is spiritual." Evolution as a universal law in the development of organic life furnishes a key to the solution of this very important problem. A brief consideration of the two planes of consciousness made necessary by the evolutionary process in the unfolding of the soul's powers, first, on the primary plane of the sensuous life, and afterward on the higher plane of the spiritual life, will account for the seeming conflict, and its temporary necessity, between the flesh and the spirit.

It is, then, because the rational and moral powers are first awakened to activity in their relation to the outward

world through the physical senses that their primary education and development are necessarily on the plane of the sensuous life, and thus under the law and dominion of the selfish spirit of the animal nature.

Before the soul has awakened to the consciousness of its spiritual being and relations, its attention and desires are absorbed in the things of the sensuous life, because it knows no other.

Man, in this stage of his development, is practically but an intellectual and moral animal and so absorbed in the pursuit of sensuous good that the innate demands of the spiritual nature are neither realized nor understood. Not, therefore, until the evolution of these powers has attained a sufficient level of development and degree of discipline to recognize the intrinsic value of truth and right for their own sake, independent of their subservience to selfish ends, does the conflict begin between the demands of the animal and the spiritual natures. From that time until the soul is fully awakened to a realizing sense of its true nature and relations as a child of God, and is unreservedly committed to the true life of this higher relationship, in which the animal nature becomes subordinated to the spiritual, the conflict will continue. It ceases, however, when this personal adjustment is fully made, the true life entered upon, and the spiritual nature becomes permanently enthroned in organic supremacy in the personal life, co-ordinating all things with itself.

The functions and activities of the sensuous nature, so essential to our relations with the outward world, and to the discipline of experience to be derived therefrom, are

not suspended or crippled by the soul's activities on the higher plane of the spiritual life, but subordinated to and co-ordinated with them.

The spiritual life is not, in itself, antagonostic to the sensuous life in its normal activities, but to its excessive indulgence and perversions only.

The spiritual nature, by relating man to the kingdom of God and the moral law—the empire of truth and righteousness—and opening him to inspiration from the Divine, when brought into its rightful supremacy in the personal life, holds the spontaneous choice and action of the soul to the divine order. As God is in harmony with every department of His own creation, when the personal life is finally adjusted to the divine order it will be in harmony with God, and with itself and all things in God.

The sensuous activities being co-ordinated with the spiritual, the harmony and true freedom of the entire being are secured. Reverse this order, giving the supremacy to flesh and sense, and we have the opposite result, to which universal experience gives witness.

In this is seen both the reason and nature of the conflict and the necessity of a spiritual awakening and readjustment of the personal life to the divine order before man can enter upon the true, integral, and victorious life of a son of God in the flesh. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This does not refer to the birth of a new nature, but to the awakening to the consciousness and activity of the spiritual nature, his from the first.

Birth of a New Power.—In the co-ordination of the objective and sensuous life and consciousness with the higher spiritual nature in its active supremacy, a new power is born in the soul, of which the sensuous nature in its highest development on the objective plane gives no hint or promise.

This is the power of so rising at will, out of and above the circle of physical sensation, and the limitations of sense perception and sense consciousness, by an act of mental concentration, that for the time they are practically dissipated, being wholly subordinated to the focalized sense of pure spiritual being, and the flood of interior illumination thus induced.

In this high state of spiritual consciousness from inward concentration, the power to transfer the sense of perfect health, which dominates this state, into the circle of bodily functions, is absolute. This translation of spiritual harmony and power into physical function results in the immediate dissipation of all diseased action and debility, giving the full sense of restored health and vigor, which is as permanent as it is immediate and gratifying.

The ability also to transfer the interior illumination to the physical organs of sense perception, vastly extending their penetration and range of action, is equally potent, so that the whole inward man in its realized supremacy may be brought forward to full external activity in the sphere of the objective life.

In a true and loyal life this blending by special effort, at proper seasons, of the two planes of consciousness becomes in due time the permanent condition which se-

cures the final state and perfect life of spiritual illumination and supremacy in the flesh.

The first step in this high effort is the transfer, by an act of abstraction and inward concentration, all thought, desire, and attention from the external and objective to the interior and higher plane of the spiritual consciousness. If, however, this is attempted before the true spiritual consciousness is evolved and established through the spiritual adjustment of the personal life above referred to, failure will be the probable result. Power to do this with safety and certainty, it must be remembered, is born of the spiritual consciousness, in the co-ordination of the outward life to its supremacy. This co-ordinated life of spiritual supremacy is open to and attainable by all who will; by all who are ready to adjust themselves to the divine order, by willing to do the Father's will as it is manifested to them. And when attained the act of introversion, or transfer of the soul's activities from the objective to the spiritual plane, becomes an easy and delightful experience. Then, from the deep centres of being and the interior heights of supreme spiritual realization, the soul may in turn transfer, by an act, not of will but of faith, this realized power and supremacy of spirit down into all the normal activities of the external life, exalting them to the highest degree of efficiency and perfection.

We say faith, not will. By faith we mean that perfect commitment of the whole soul to a given purpose in the intuitive assurance and absolute certainty of realizing the desired result, a certainty which admits of no possible doubt.

Faith is the active expression of intuition, as will is of desire, and holds the same place in the interior life that will holds in the objective. Faith is that supreme power of the soul, born of the spiritual consciousness, which when the soul lives and acts from the high plane of spiritual supremacy "speaks and it is done, commands and it stands fast" in the entire sphere of the personal activities.

In this state of inward concentration and spiritual power, faith converges all the mental powers in one united action, so that when the attention is centred upon the body or any portion of it, for any legitimate specific result, the law and power of this action are absolute. The entire body and its conditions are thus brought under the perfect control of the mind.

When this mastery is fully attained by the soul over its own organism, it is enabled to exert a corresponding energy for good over other organisms, and gradually to extend its power over all the conditions of its external environment, until the entire mastery and control of them is achieved.

Some of these results are partially and imperfectly obtained through the psychological states of hypnotism, artificial somnambulism, and trance; but these, remarkable as they are, are abnormal and temporary conditions, and can never be made the basis of perfect and permanent results. Neither can they be made the means of attaining the permanent spiritual consciousness and transcendency of power here suggested.

The normal and complete evolution of the spiritual consciousness is effected only by the free act of the soul

in personal adjustment to the law of the spiritual life, the entire co-ordination of the personal will with the divine and universal will. This calls for no surrender of the objective and external consciousness, but only its subordination to and co-ordination with the higher consciousness of spiritual being and relationship.

Neither does it require the submission of the personal will to the will and controlling influence of another personality, whether in the body as in hypnotism, or out of the body as in mediumship, nor to a body of men called a church.

In the supremacy and power of the spiritual consciousness thus normally reached, the soul realizes its identity of nature and unity of will with the Father, and knowing intuitively what is right, in any given act, puts forth its energies in the absolute certainty of effecting the aimed-for result or its equivalent, because it has the assured sanction and co-operation of God in the effort. It is, therefore, we repeat and emphasize, when the spiritual consciousness or sense of life in God is permanently established, that the power is readily acquired of withdrawing at will from the objective plane and sphere of sense, and focalizing the mental powers upon the psychic plane of interior vision and psychometric action. With this comes the ability to control physical sensation and translate the supreme sense of healthful tranquillity and power which dominates the spiritual consciousness, into corresponding physical states.

Physical Sensation versus Spiritual Feeling.—To the strictly objective and sensuous consciousness and understanding, all thought of good and evil is associated

with physical sensation, the sense of pleasure and pain.

In the higher spiritual consciousness and understanding, however, physical sensation has no place or recognition. Joy and sadness indeed are felt, but these, on the plane of the spiritual life, are purely mental and affectional states entirely independent of physical sensation. Feeling, in the high spiritual sense, like understanding, belongs exclusively to the soul, as sensation in the physical sense belongs to the body.

On the plane of the sensuous life, however, in which the majority of men are living, feeling and sensation have been so blended in the consciousness that they have become identified in the thought of the world. In this experience the emphasis has been so placed upon the physical sense of things that as a consequence the sensibility of the finely strung nervous organism of man has become so unduly exalted that it is abnormally sensitive to both physical and mental impressions, and thus easily deranged and made to suffer from disease and pain. While sensation is thus made the practical basis of good and evil, man will continue to fall captive to the enticements of sense, and remain correspondingly subject to physical derangement and suffering.

In the awakening and permanent supremacy of the spiritual consciousness, the emphasis in thought is withdrawn from physical sensation as the basis of good and evil, and placed where it belongs, on the moral plane of right and wrong, *per se.*

The soul then becomes so absorbed in the nobler activities of the spiritual life and the pure enjoyments

and delights of its higher communion and fellowship, that the enticements of the sensuous life lose their power. The physical sense of life becomes subordinated to the spiritual sense of being, in which sensation and physical good as an end have no place.

All abnormal sensibility rapidly disappears and physical sensation sinks to its subordinate sphere in the human economy.

Susceptibility to physical impressions and all disease-producing influences from external sources, including malaria and contagion, also disturbance from mental impressions, is thus reduced to its minimum. And what is of more importance still, the reflex influence of the higher mental energy thus evolved in the spiritual consciousness of supremacy and power so exalts the vital power of resistance to all disturbing influences, that disease and physical pain become next to impossible. Or should they, from injury or any cause be induced, they are easily and promptly overcome and healed by a special act of mind to this end.

The physical body, it must be remembered, is the organic instrument of the soul in its active relations with the outward world. When, therefore, the sensuous activities are wholly subordinated to and co-ordinated with the higher activities of the spiritual nature in its supremacy, the body becomes a perfect physical expression of the dominant state of spiritual consciousness and power.

It is then held not only in a condition of perpetual health and the vigor of abundant life, but is caught up at times to share the soul's ecstatic thrill of enraptured thought and feeling in those high and holy seasons of

special communion and fellowship with the divine and heavenly to which it is admitted. In other words, the most exalted states of spiritual realization may be, and at times are, translated into corresponding physical conditions, as illustrated in the transfiguration of Jesus on the mount, the shining face of Moses and of Stephen, and of great saints in all the ages. Man thus rises to walk in high communion and royal companionship with the master spirits and illuminati of the ages, the ascended "spirits of just men made perfect."

The ecstasy of pure and exalted feeling awakened in the soul by the joyous life of divine communion and heavenly fellowship being translated into corresponding physical states, becomes sensation, but of a vastly different quality from that generated from the vibration of physical impressions. Having a spiritual origin, it is always pure, chaste and heavenly, and awakens corresponding physical expression and outward manifestation.

When the outward and inward planes of consciousness are thus permanently co-ordinated, the ability to withdraw at will from the objective plane and the sphere of physical sensation, as previously intimated, is comparatively an easy matter, and readily acquired.

By entering into the realization of the spiritual life, and his higher relations to God and the spiritual kingdom, man does not, by any means, lose his practical relations with the external world. He simply acquires the mastery of his body and of his relations to the outward world through it, by the realized transcendency of his spiritual being in these relations.

The objective consciousness and the use of the physi-

cal senses will ever remain a necessity to these relations and to the soul's activities in them. By the opening of the spiritual consciousness of being and relationship, however, and the illumination and transcendency of spiritual power it confers, the sensuous powers take on a higher and intuitive action, and man uses them all the more effectively for the accompanying intuition.

The psychometric or soul-measuring power is awakened to activity by the opening of the sphere of divine communion, and it is the spontaneous working of this purely psychic function which gives to the faculties their intuitive action on the external or objective plane.

In the complete withdrawal of the mind's action, however, from the external plane and the sphere of sensation, the soul is able, from the higher centres of spiritual power and illumination thus reached, to exercise the independent psychic vision in penetrating the secrets of Nature and the processes of life; and also to exert occult power in works of beneficence and service to men. Perfect control of the conditions of its own body, and the ability to heal others, is one of the occult powers thus attained.

The interior or psychic vision thus opened, becomes practically omniscient in any one specific direction in which the attention is fully turned.

The final state of perfect and permanent illumination, the highest possible earthly condition, is reached when, through the permanent co-ordination of the outward with the inward life, the two planes of consciousness become at length blended, so that the occult powers of the soul are brought specifically to bear in the

practical every day work of the external life. This was true of the Master as it was to a high degree of the Apostles, and also in the experience of some of the mystics, the seers and prophets of all ages and peoples. The divine Magia is thus opened unto man, and he becomes a real and legitimate Thaumaturgus, or wonder-worker, the miraculous man, or true spiritual adept and hierophant.*

Conclusion.—It is as a spiritual being with rational, moral and inspirational powers, and an indestructible spiritual organism that man is a child of God in physical embodiment. It is in and through this spiritual nature that he is organically related to the eternal realities of a spiritual kingdom, and the moral order and law of a Divine Government.

It is because man is interiorly, vitally and permanently related to the kingdom of God, and a transcendent sphere of divine communion and fellowship, that he holds a normal and legitimate position of transcendency over the physical order, and the laws and conditions of the physical world to which he is externally and temporarily related through the body and its senses.

Though beginning his conscious existence on the plane of the senses, and in the sphere of the animal life, man as man in his essential and permanent nature is from birth a spiritual being and child of God.

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* For a full analysis of the higher psychic and occult powers of the soul, and of the specific laws and conditions of their cultivation and successful exercise, see "The Way, the Truth, and the Life. A Handbook of Christian Theosophy, Healing, and Psychic Culture," by the author.

The entire race partakes of the one life, and is therefore an organic unity and solidarity. This life being the immediate emanation of God constitutes the basis of universal brotherhood.

Each individual member of the race partaking of the one essential life represents in his personal career the capabilities and possibilities of all other individuals, and so becomes a type of the race in its general career and development as a solidarity.

Each individual, as we know, begins his existence and career as an individual, in the ignorance and helplessness of infancy, a mere sensuous organism of animal life, in which the germs of the human faculties exist in embryo.

From this rude beginning the soul rises slowly in intelligence, and comes to a rational understanding and a sense of personal responsibility through the gradual unfolding of the intellectual and moral powers, under the stimulus of sensuous impressions, contact with mind, and the press of physical necessity.

In like condition the race life, as such—of which the individual is a type—began its existence on the low plane of savage animality, the higher human powers gradually unfolding through the discipline of experience, under the stimulus and press of necessity which forced them into action, until, through the development thus secured, it was lifted to the level of the full human consciousness, and to the sense of still higher possibilities.

From that time, man was practically ready for the higher spiritual education and development which this sense of nobler possibilities called for and sug-

gested. From that time, also, aspiring souls began the earnest search for the key or secret of attaining the higher life of supremacy and freedom which this prophetic instinct demanded. Out of this seeking has sprung all the religions, philosophies, sciences, and arts of the world.

When, finally, the full secret and law of entering into the perfect life of spiritual freedom and supremacy was reached, disclosed, and demonstrated in the experience of the Christ, he proclaimed at once, and with the authority of a divine sanction and insight, that the time was fulfilled, and the kingdom of God was at hand, or its door opened unto men.

He pointed out the mistake which men had made in seeking its realization in and through external conditions and measures, and bade them, after his victorious example, turn within and enter through the door which he had found and opened in the inner life: "For behold, the kingdom of God is within you." "He that followeth me shall not walk in darkness, but shall have the light of life."

Through that door of the inner life he assured them if they entered they should "be saved, and go in and out and find pasture"—the true sustenance and the true inspiration of life. "By me if any man enter in," etc., "I am the light of the world," etc. Only as an Example and Instructor for all the world could he be the light of the world. Only as an Exemplar and Teacher of the certain way to the perfect life for every member of the human race could he be called the Saviour of the race.

If he taught and exemplified that which was impos-

sible of realization in the personal experience of a single human soul, or any class of men, then he could not in any true sense be called "the Saviour of the race," nor "the light of the world."

"By me," by his instruction and his example, "if any man enter in, he shall be saved, and go in and out," etc. The Master, by precept and example, had led the way to and opened the door, and himself entered in, and could "go in and out," and was thus the living example and demonstration of "the way, the truth, and the life" for all. Each one following his example must of his own free choice and will also enter in, as did his great Exemplar.

The door opened in the soul of Jesus, and which by his teaching and example is opened in other souls, is the true spiritual understanding and consciousness. This is the only possible door of entrance into the realization of the kingdom of God, or the transcendent life of spiritual supremacy, illumination and power.

The true spiritual understanding opened in the soul of Jesus, and by his teaching and example opened in other souls, is the understanding of God as pure Spiritual Being, immanent and transcendent, absolute in wisdom, goodness and providence, and the immediate Father of men.

The true spiritual consciousness which this understanding gives is the consciousness of our own spiritual being, living in vital relationship with God as our heavenly Father, partaking of His essential nature and attributes, and thus entitled by a divine birthright, as children of a perfect Being and Government, to all the

immunities, privileges and fellowships which pertain to the kingdom or reign of God as our Father. In other words, it is the consciousness that we are spiritual beings and children of God, though embodied in flesh, and that as such it is not only our privilege but our duty to assert and achieve absolute supremacy in and over all the conditions of materiality in our relations with the physical world. And further, that we cannot dwell in conscious communion and unity of spirit, or will and purpose with the Father without asserting and achieving our spiritual supremacy, and thus attaining the perfect life of spiritual freedom, illumination and mastery, through partaking of the Father's nature, or our oneness with Him in the divine supremacy and perfection of His Being in and over all these relations of externality and environment. "The Spirit itself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Those who would share with the Christ in the supremacy of the Spirit, must share with him in the subjection of the flesh.

This spiritual understanding and consciousness is the door of entrance into all this divine realization which is the rightful heritage of the sons and daughters of God. This door is opened in the Christ teaching and example, and is free of access unto all. "By me, *if any man enter in*, he shall be saved," saved to his full inheritance, the absolute realization of all his divine possibilities as a son of God.

The door of entrance into the kingdom having been

fully opened to human life and entered by the supreme Man and Brother of men, is henceforth open and free to all who choose to follow him. The entering in is a matter of personal choice.

The entering in is the reconciliation or at-one-ment of man with God; the unity of the human will with the Divine Will. It is the laying down of the spirit of self and the glad yielding to the law of the spiritual life, which is loyalty to the nature, character and government of the Father, and which is possible only through a warm and tender love of the Father, awakened by the deep consciousness and realization of this divine relationship.

In the nature of things man cannot enter into conscious communion and unity with God as Father, without the positive realization of his divine sonship and the full spirit of loyalty to that relationship, springing from the supreme love of his heart for the Father in the grateful sense of identity of nature with Him.

No soul can have a deep sense of the holiness and perfection of the Father's nature and character, and of his own relation to Him as the child of His love and providence, without becoming at once loyal in heart to that nature and relation.

The man who does not recognize and appreciate the superior wisdom and goodness of the All-Perfect One to his own, and desire above all things to be guided by, enter into, and become one with Him in them, has not the right attitude before God, has not the true spirit of divine sonship. Like Simon Magus his "heart is not right in the sight of God."

The entrance through the door into the kingdom of

God and the possession of its treasures of wisdom and knowledge, the realization of its spiritual supremacy, illumination and freedom of communion and fellowship with the Father as his child, is effected, as we have shown, only by the adjustment of the personal life, or the will and desires of the heart, with the law of the Divine Nature, to which we have so fully referred.

When this is once fully effected, as with the Master, we have his demonstrative experience as well as his authoritative assurance, corroborated by the subsequent experience of many, that we may then "go in and out" as we will, or need. That is, we may enter from time to time into the sphere of divine communion for seasons of spiritual refreshment, and receive renewal of strength and wisdom for external mastery and achievement.

That sphere of the divine and absolute touches man at the centre of his own being. The throne room and audience chamber of the Divine Presence is the inner sanctuary of the human soul, where the table of divine communion and fellowship ever awaits the participation of the conscious life of every man. "When thou prayest, enter into thy closet," the inner secret chamber of the soul, "and when thou hast shut to the door," the door of the external life, which is sense, "pray to thy Father which is in secret, and thy Father who seeth in secret shall reward thee openly." "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?"

The invitation stands open to all men everywhere, high or low, noble or ignoble, learned and unlearned alike, to enter full and free into this divine communion and fellow-

ship; and having once found blessed entrance, to go in and out from that inward Shekinah of the divine unveiling, cleansed by its baptismal fire, and illuminated with its light and blessedness to an ever opening and expanding life of external activity and achievement.

Thus did the Christ or Great Exemplar go in and out and achieve the victorious life of an embodied spiritual being and Son of God, a life of spiritual freedom and supremacy in and over the flesh, and finally the mastery of the forces of life and of death.

This secret of the Christ was partially grasped by a few of his time, and the mighty power and achievement of the Apostolic Brotherhood was the result.

The masses, however, blinded by the power of traditional prejudice, remained the blind followers of the blind, and leaders and followers alike stumbled and fell by the way.

The same thing followed the Apostolic movement. When, in the early history of the Christian Church, in the pride and pomp of its grasping greed of power, it usurped authority over the reason and conscience of men in the name of Christ, the sublime secret was lost, and the power and gifts of the spirit departed from her altars. A few only within her walls, and scattered through the centuries, the real mystics of the Church, have held the secret and entered into its power.

These, however, have generally been ostracised, persecuted, subjected to the fiendish tortures of the Inquisition, and often to the martyr's stake, by the Church itself.

That secret is now being restored to the world; yet,

as of old, the blinding prejudice of an agnostic materialism on the one hand—within as well as outside the Church—and the dogmatism of traditional authority and superstition on the other, will refuse to listen or be convinced.

Nevertheless, vast numbers of waiting souls, already emancipated from both priestly authority and materialistic nihilism, are ready and eagerly looking for the living word of power that shall touch the sympathetic vibratory chord of their being and set them free.

These will gladly recognize and grasp the key presented, and thus become the evangels of the now dawning era of spiritual enlightenment and power, whose breaking glories already rest in light and beauty upon a few awakened souls, the advance heralds of an enfranchised race.

PART II.

THE TEACHING OF JESUS EPITOMIZED, AND HIS FUNDAMENTAL DOCTRINE CONTRASTED WITH THE BASIC DOCTRINES OF THE OTHER GREAT RELIGIONS.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.

God is Spirit: and they that worship him must worship in spirit and in truth.

Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father, which is in heaven.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—JESUS THE CHRIST.

THE CHRIST DOCTRINE EPITOMIZED.

"God is Spirit: and they that worship him must worship him in spirit and in truth; for the Father seeketh such to worship him."

In these oracular and authoritative words, the Christ gives his conception and understanding of the nature of God and His relation to man, and of man's relation to God and his privilege under this relation. God is Supreme Spirit, Absolute Being, and the immediate Father of men, desiring them to "worship him in spirit and truth;" that is, to love, adore, reverence and confide in him as Father. Man, as man, has the inherent capacity to spiritually commune with, and know God in very truth as "Our Father in heaven." The specific thought of God is of His infinite supremacy and perfection of Being, Fatherhood and Providence. The specific thought of man is of his spiritual nature and possibilities of divine perfection, as the child of the infinite Love and Providence.

As an embodied spiritual being and child of God he holds potentially in his essential nature the attributes of his divine Parent. He has, therefore, the inherent capacity as a child, of unfolding into all the supremacy and perfection of being which characterize the Father. "Ye therefore shall be perfect as your heavenly Father is perfect," was the Christ interpretation of the purpose and providence of God for men as His children.

This conception of God and man is the key to the true interpretation and understanding of the teaching and life of Jesus. There can be no practical application of his example and teaching, except as thus interpreted; and no correct understanding of his doctrine and Theosophy, save in the light of this primal and central truth. Let us, then, at the risk of some repetition of thought brought forth and hinted at in Part First, briefly and more specifically glance at the essential teaching with this key of interpretation.

God as Supreme Spirit and Essential Being is both immanent and transcendent, absolute in wisdom, goodness and providence; "In all, through all, and over all." As the immanent God He is the essential life of Nature and man, "clothing the grass of the field," and "bringing forth meat in due season" for all His creatures. "In him we live, move, and have our being." As transcendent Being, He is Creator, Preserver and Ruler of the Universe, and the immediate Father of human spirits. His all-wise and beneficent care and providence over all His works are so universal and specific, that not a sparrow falls to the ground without His notice, and the very hairs of our heads are numbered before him. "Your Father knoweth what things ye have need of before ye ask him."

As pure Spiritual *Being*, He must of necessity transcend the universe in which He is manifest, and which exists and can exist only in His infinite life, as certainly as the human spirit transcends the body in which it is manifest, and which exists and is held only in the individual life.

As both immanent and transcendent Being and the immediate Father of men, there is no place for nor need of any lesser and intermediary gods for the work of creation and providence, as held in some of the older conceptions. Neither is there need or place for any mediating hierarchy or supernal orders between God and man, through which man is to find access to the Father and receive consideration at His hands. Any assumption of this, ecclesiastically or otherwise, is despotic usurpation and Antichrist. The only mediation possible under the relation of God with men, is the help which one inspired and sympathetic soul can give, as a brother or sister, to a needy and less inspired one; or as a body of brethren to a needy brother or an unfortunate class, and this only in the true spirit of brotherhood. This was the character of the mediatorial work of the Christ, which, being perfect, was supreme over all others in helping men into unity with the Father.

The Doctrine not Original with Jesus.—As an abstract proposition the doctrine of God's Fatherhood and man's brotherhood, the spiritual nature of God, and a higher life of intelligence and power possible to man as His offspring, are not peculiar to Christianity and did not originate with Jesus. What was special to him was his deeper insight and higher understanding of Spiritual Being, of the nature and character of God in His Fatherhood and Providence, of the spiritual nature and the immediate transcendent possibilities of man as His offspring, and the realization and personal demonstration of the truth of his conception in experience.

In his specific application of the deeper conception of

the nature of God and man, held by him, not only as an ideal but a practical basis of faith and effort, it became as demonstrated in his own life, a power in his ministry which has dwarfed the ministry of all other teachers into comparative littleness. In his deep sense of God, not only in His transcendency of Being and Fatherhood, but of His indwelling spiritual Presence and Power, he taught, as no other Seer had taught, the certain possibility of bringing to fruition in universal experience the perfect life of spiritual supremacy and divine realization in the flesh, here and now. In specifically emphasizing this assured possibility as the ideal and basis of all true faith and effort, he lifted his conception and doctrine, we repeat, infinitely above and differentiated it from that of all previous teachers.

In thus repeatedly emphasizing this specific feature of the Lord Christ's Teaching and Example, which distinguished him from and raised him above all others, it is not for the purpose of belittling the consecrated labors of other Seers and Prophets—who were true to their highest inspiration—nor to exalt the Christ as a special object of hero-worship, but simply to call attention to the fuller, larger and more efficient ideal and method, as such, attained and presented by him.

A man's ideal of possible attainment is necessarily his basis of faith and effort. Whether true or false, the ideal of possible attainment by man on earth, presented by Jesus, was certainly vastly above and beyond that held by any other religious system of the world. His own life, as presented by the record, was itself the practical demonstration of the gospel he preached.

He did not, as does Brahminism, consider the outward world as "maya," or illusion, but recognized the divine activity of the Father's indwelling presence in all its actual processes. Instead, therefore, of seeking final absorption in Brahm or Deity, he sought rather to bring forth the potential attributes of the Father's indwelling Spirit to full and complete organic embodiment in His children. His ideal man was a divine incarnation, the Word, Logos, or Divine Ideal and Purpose, made flesh in universal experience; nor did he, as does Buddhism, consider objective existence an evil to be escaped from, after many physical incarnations, through the destruction of all desire, and entrance into Nirvana—a state of spiritual repose and eternal suspension of all external personal activities. He sought, rather, to enthrone in active manifestation the kingdom of God in the individual and social life of men on earth, as it is in heaven, and thus make the objective world a paradise of beauty, perfection and delight, from which man should be translated to celestial spheres and rise through ascending orders of unfolding life forever.

The older teachings, it will thus be seen, did not mean what Jesus meant by "Spirit," nor by God as "Father," or the divine sonship of man. A few had caught glimpses of the deeper significance of those features of the divine conception emphasized by Jesus, and made by him the specific basis of his teaching; nevertheless, *these* have not been made the fundamental basis of teaching and effort in any of the great religions of the world, not even in historic Christianity.

The Christ interpretation of God, man, and the world,

as presented in the four gospel narratives, does not, we repeat, dominate the conceptions which rest in the minds of the devotees of any form of religion to-day, save in a scattered few of his true followers, who are not confined to any church called "Christian," but are found within the folds and outside the folds of perhaps all the systems. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

The Christ Application Revolutionary.—The Christ conception of the divine Fatherhood and brotherhood is radical and revolutionary in its practical application to the prevailing religious systems of the world, including historic Christianity. It strikes at the root of all priestly and churchly authority over the reason, conscience and intuitions of men, as it does to every form of despotic rule, tyranny, violence and oppression.

The awakened sense of the Divine Fatherhood in the soul of man destroys forever all thought of the despotic and arbitrary from the conception of the Divine Character and Government. The thought of the infinite justice of God as the All-Father, strikes no terror to the heart of man as His child. Knowing that divine justice is the combined expression of the infinite love and wisdom, its contemplation awakens only gratitude, love, reverence, and an indestructible sense of security.

The enthronement of the kingdom of God in the life of man on earth—the realization of the Christ ideal—will be the universal reign of love, sympathy and brotherhood. The actualization of this will be the establishment of the real "Church of the Spirit," the only

church that can be truthfully called Christian. The impartial ministry of Christ to men was and is the expression of His impartial love and sympathy for all his brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As the immediate child of God and brother of Christ, each man has an equal claim and dependence with every other upon the direct love and providence of the Father, who "is no respecter of persons."

The Father, in His love and providence, is as near to the heart and life of the humblest of His children as to the most exalted. The most undeveloped or degenerate soul on earth, or in the darkest depths of the life beyond, has the same access to the Father in prayer and communion through penitence, love, and faith, that is accorded to the loftiest seraph of celestial spheres. Nevertheless, as children of a common Father, and brethren of one family, they should all be helpers one of another. As each soul, therefore, comes into the realization of unity of Spirit and purpose with God, it comes into corresponding realization of unity of interest and privilege with men. Thus and thus only is realized the universal Brotherhood of man in the eternal and all-embracing Fatherhood of God.

The solidarity or organic unity of the race-life is the only basis of universal brotherhood, and this implies a common origin and a kindred destiny. There can be no universal brotherhood without a corresponding Fatherhood—and Motherhood—and this is necessarily involved in the divine birthright of Humanity as the immediate

offspring and care of the One all-sustaining Life, Love, and overruling Providence. There is and can be no other permanent and sufficient basis of a universal Brotherhood.

Its Practical Results when Applied.—The incarnation of the Spirit of Brotherhood in the universal Humanity will be the eternal abolition of monopoly, caste and class privilege. Instead of seeking or demanding unwilling or enforced service at the hands of others, each will find his chief delight in ministering to others, because it will be the relation and service of love. Service will be gratefully accepted because, and only *as* it is the spontaneous offering of love. This is the true law and spirit of brotherhood, and only through the cultivation of this spirit and fidelity to its law can man enter into the realization of his divine heritage and possibilities as a child of God.

Since then the spiritual nature and divine sonship of man is the root out of which springs the possibility of the perfection of his personal and social life, the recognition and realization of this fundamental and stupendous truth is the first real step toward this perfection, without which no true progress in spiritual life is possible. This can be taken only through the moral adjustment of the personal life to our relations with God as child to parent, and to our relations with men as brethren.

It is only as a moral and spiritual being that man is specifically the child of God, having identity of nature and oneness of life with Him. It is, therefore, only through fidelity to the moral law in the personal and social life

that he can enter into the full realization of his spiritual nature, divine sonship and brotherhood, and so of his identity of nature and oneness of life with the Father.

As the true relation of parent with child and brother with sister is the relation of kinship and love, based upon identity of nature and oneness of life, it can be fully realized only through mutual love, confidence and fidelity. Hence it is only through fidelity to the moral law of purity and truth in the relations of the personal and social life under the inspiration of love, that men can walk and dwell in unity of spirit and purpose with the Father and the brethren.

Unity of spirit and purpose with God in the personal life, will secure unity with Him in our relations with men and with Nature. The realization of this unity with the Father in Spirit and truth is possible, we repeat, only through mutual love, confidence, and fidelity between God and man as Parent and child. Since, however, God is absolute and perfect Being, infinite, eternal and changeless—changeless because perfect—in His love and providence, it is left for man as His child to respond to and reciprocate that love and changeless fidelity. "We love Him because he first loved."

Man as a child of God is a rational and moral being, endowed with the freedom of choice and action. He is capable, therefore, of seeking this unity with the Father, or, reckless of the divine law and order, seeking only the indulgence of his own self-will. He is responsible, then, for his course of action and the results of his choice to the full extent of his knowledge, or opportunity of knowing the better way.

With the recognition of his spiritual nature and divine sonship, man's first duty is to adjust himself to the moral law and order in this divine relationship, through the supreme loyalty of love and faith; that trust, confidence, and fidelity which love alone inspires and secures. "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God." "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." "He that loveth not, knoweth not God; for God is love."

Love alone brings conscious unity with God or man, and secures fidelity to both. "Love is the fulfilling of the law," and fulfilment of the law brings perfection of being. Since, then, God is the eternal, changeless, and perfect ONE, "our Father in heaven," the realization of human perfection can be reached only through perfect adjustment of the human to the divine, or man to God as child to parent; and love toward God as Father is the only key to that adjustment.

The Christ Secret of At-one-ment.—The At-one-ment of man with God, and the enthronement or incarnation of divinity in humanity through that at-one-ment—"the Word made flesh"—is the central idea and sublime aim of the Theosophy of the Christ.

Jesus was the first to grasp the full secret of this at-one-ment and incarnation, as well as the basis of its possibility and actualization, and to demonstrate the supreme reality of both in his own experience.

The law of this divine attainment was, it is true, seen

and announced in ancient prophecy; but the secret of personal adjustment to that law was first fully opened to the world by the Christ in his revelation of the intimate and vital relation of man to God as the child of His love and providence, and its demonstration in his own experience. "The law was given by Moses, but grace and truth came by Jesus Christ." "Hear, O Israel: The Lord our God is one. And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength. This is the first and great commandment. The second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments," said Jesus, "hang all the law and the prophets."

It is certain that man cannot love God supremely and every man as himself, until he comes to the personal realization of his intimate relation to the Father as the child of His love, and of his relation to every man as a brother in that love. Hence the recognition of this twofold relationship, as the supreme ideal of personal adjustment and realization, is a necessity to the awakening and inspiration of that love which alone will secure this adjustment and realization.

It is the clear recognition and supreme emphasis of this great central and fundamental truth which gives the teaching of Jesus pre-eminence over all other teaching the world has had.

What it will Do for Man.—This love for and faith in God and man brings the spirit of unity with both, unseals the fountain of inspiration, lifts man to the harmony of being, and secures the full illumination and

power of the perfect life. "Ye shall receive power when the Holy Spirit [that which is wholly spiritual] has come upon you; and ye shall be my witnesses," etc. Those only, therefore, who live this transcendent life of spiritual supremacy, illumination and power can be called the true witnesses for Christ in the world.

And again, "When the Comforter is come, which is the Holy Spirit, whom the Father will send in my name," "even the Spirit of truth, which proceedeth from the Father," "he shall teach you all things, and bring all things, to your remembrance, whatsoever I have said unto you." "He will guide you into all truth: and will show you things to come."

To this sublime assurance of the Master an illuminated Apostle adds: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another prophecy; to another, discerning of spirits; to another, divers kinds of tongues, to another, the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

As we have the perfect illustration, in the Master, of this transcendent life of spiritual supremacy in the flesh, thus opened to all men as the children of God, we have also in that example the perfect standard by which to judge of our own attainment.

The Oriental Contrast.—Under the best interpretation

of the most elevated form of Oriental Theosophy, these spiritual attainments are believed to be possible only as the result of an almost endless round of physical incarnations. This doctrine of reincarnation is the logical and legitimate result of the conception of God, and of the corresponding inherent possibilities of man as his child, upon which the doctrine is based. The perfect spiritual vision, which complete illumination only secures, had not been opened to the great Magi, Seers and Sages of the Orient. To such teachers the Christ, in his kindly sympathy, practically says: "Ye do err, not knowing the Scriptures, nor the power of God."

No founder of any of the great religions, nor teacher previous to Jesus, had made the universal Fatherhood, perfect providence, and co-operative sympathy of God and His ministry of grace to men, the basis of their possible immediate divine realization through their own recognition and co-operation therewith.

The Hebrew Limitation.—To the Hebrew mind, God was recognized only as the God of Israel, to be loved and obeyed as such. The Israelites were his elect and chosen people. Other nations were regarded in a general way as "Gentile dogs," and by many despised and hated as enemies.

It is true that many inspired prophets and the more spiritual-minded Rabbis recognized Jehovah as the God of the universe and the Creator of the world, as proclaimed in Genesis; yet to the narrower conception of the masses he was practically but a tutelary being, a god among, though greater than, other gods, nevertheless a partial or limited and local divinity.

No Hebrew prophet prior to Jesus had succeeded in awaking in the popular mind the conception of the universal Fatherhood, love and providence of God, and the immediate divine possibilities of man based upon his divine sonship and heredity.

This conception, we repeat, has not been made the basis of faith and effort in any of the great religious systems of the world, including ecclesiastical Christianity. It was, however, the basis of the Christ and Apostolic teaching and life, and the source and secret of their power. Jesus was the first great teacher of the world who recognized and proclaimed, with the positive assurance of personal consciousness, God as both immanent and transcendent Being, the universal and immediate life, as well as the overruling wisdom, power and providence, and so of necessity the immediate Father of men.

Jesus and Buddha.—The greatest Seer and Sage of the oriental world was, unquestionably, Gautama Buddha, "the Light of Asia." The contrast between this conception of Jesus, whom we call the Christ, or God illuminated, and that upon which the teaching of Gautama, called the Buddha, or enlightened, was based, is worth a brief consideration. Gautama was sufficiently enlightened to perceive the universality and unity of life and law. On this recognition he based his doctrine of Brotherhood and mercy. His spiritual insight, however, was not sufficiently opened to reach the vision of "Our Father in heaven," which made glad and triumphant the soul of Jesus. In place of this he recognized only unbending LAW and iron NECESSITY. Hence, Karma,

Reincarnation, and ultimate Nirvana were to his mind the only pathway to emancipation and freedom.

Says the author of "God in His World:" "Gautama Buddha, who held a place in Eastern faith which no other man, if we except Confucius, ever occupied, accepted the entire Hindu pantheon and the doctrine of the transmigration of souls; but contemplating the hard condition of human life, and considering that death itself was no release; reasoning also that if God were good He could not be all-powerful, or, if all-powerful He could not be good—so that man could not look unto Him for help—he determined to find a way for humanity out of its distresses. The only pathway was out of all life—an escape from all divine manifestation and from human operation and consciousness. Hence the gospel of Nirvana. The ultimate and only possible blessedness must be the extinction of existence. . . . His gospel of religious nihilism was as methodical as it was radical. He diligently turned 'the wheel of the law' that he might find the way to reverse all the processes of Nature and destroy desire at its very source. He preached the thorough contempt of life and, finally, the contempt of the very processes—the renunciation and mortification—for its extinction."

Influence of the Deific Conception.—Enough has been said to show that a man's conception of the nature and character of God and His government determines necessarily his conception of his own nature and possibilities. The ideal, method and promise of Jesus, in contrast with those of Buddha, are a striking illustration of this. Hence, the transcendent importance of the Christ doc-

trine, if true, viz.: That man may come to an experimental knowledge of God as Father and Friend, and to the immediate realization of the spirituality and divine possibilities of his own being, through co-operation with the Father to this end.

The influence which a man's conception of deity has upon his own faith, effort, and destiny illustrates the importance of each soul testing for itself the claim and promise of the Christ, the most emancipating and exalting the world has had.

The Pantheistic Conception.—A brief consideration of the pantheistic conception of God and its influence upon the life of man will further illustrate the importance of this truth, and at the same time disclose the secret of that sense of fatality which permeates the thought of the Oriental world, and leads to the acceptance of the doctrine of "Karma" and Reincarnation. The spreading of this Eastern doctrine in our Western world has a like basis in the prevalent Pantheistic sense of Nature and the recognition of an iron necessity in the supremacy of immutable law.

If, then, we start out with the conception that God is the all of things, and that the all of things constitutes God, beyond which He has no Being, then Spirit becomes a very different thing to our thought from the Christ conception of "Our Father in heaven."

It is no longer something transcending the phenomenal universe, but something less, because only a part thereof, that which we call matter being the other part. We have, then, to think of spirit, at the best, as a universal principle of unconscious life, permeating the grosser

substance we call matter, spirit being the positive and active element or factor, and matter the negative and passive. Spirit, being an unconscious principle of spontaneous energy or active power, is necessarily without will, creative purpose, divine sympathy, or intelligent providence.

Through the spontaneous action, reaction, and interaction of spirit and matter, worlds are formed, cycles of career or development established, and life evolved, ultimating at length in the individualization of the human soul and body. Those principles or factors whose union and combination constitute the soul are derived and evolved from the inner or spiritual side of Nature, and those of the body from the outer or physical side, making man a Microcosm or epitome of the great whole, or Macrocosm.

The soul being the result of the action and reaction between spirit and matter, its further evolution as a soul can be carried forward only through its own action upon and reaction against matter in a physical organism. Hence the necessity, when once individualized, of repeated incarnations in physical bodies, and the supreme law of Karma, or consequence, which determines the level or grade, condition and character of each succeeding incarnation, a legitimate deduction and logical necessity from the premises.

Under this view, the actual development of the soul is the result of its activities and experiences in direct contact with matter; hence it must exhaust the possibilities of matter through repeated incarnations, on this and other planets of the solar system to which it belongs,

before it can become emancipated from its dependence upon and bondage to matter, and pass as pure spiritual being into Nirvana. Hence, the almost universal adoption and practice of asceticism by the Eastern religions, to lessen the number of reincarnations and hasten the process of spiritual emancipation.

Nature of Nirvana.—There are different conceptions and interpretations of the state called "Nirvana." There are those who hold that the soul retains in Nirvana a conscious state of personal immortality and blessedness, equivalent to the Christian's ideal of heaven; while others look and hope for final absorption into universal spirit, and the complete extinction of personal consciousness.

Three Determining Conceptions.—There can be but three general conceptions of the origin of things, which constitute the basis of the various philosophies of life and destiny, embraced by the thinking portions of the world. These are: first, Materialism, in which matter is the all; second, Pantheism, in which matter and spirit play, practically, an equal part, the phenomenal universe of matter (substance) and spirit (force) constituting the all, behind and above which there is no Being, conscious or otherwise; and third, Theism, which recognizes a Creator, Sustainer, and moral Governor, dwelling within, behind, and above the organized worlds and the cosmic void from which they were brought forth, in the unconditioned splendor of His original, eternal and absolute Being. There are modifications of these three general conceptions which constitute distinct systems of thought and interpretation, but practically,

they are all embraced under these three general divisions.

The Christ conception which recognizes God as both immanent and transcendent Being, infinite in wisdom, goodness and providence, and man as the immediate offspring of God, with an inherent capacity of rising into immediate conscious communion and fellowship with the Father, is the highest form of Theism. It is also the noblest, most comprehensive and inspiring conception which has yet been presented to the world. The same is true of the philosophy it involves. At the same time, the means of its verification are the simplest, and are within reach of the humblest soul that has risen to the level of moral perception and rational discrimination and discretion. The Christ, in his complete illumination, reaching the open vision and proclaiming the true nature and character of God and His government as the Father of human spirits, and the divine possibilities of man as the child of God, and demonstrating this two-fold truth in his own experience before the world, stepped forth infinitely in advance of all other teachers. He brought to full realization in his earthly embodiment the deepest yearnings of the human soul for spiritual freedom and supremacy, and thus fulfilled the loftiest prophetic aspirations and inspired efforts of the Seers and Sages who preceded him. For the first time on earth he lifted up the perfect ideal, and demonstrated in his own example the perfect law and living way of its attainment for his race, "the way, the truth, and the life" for his brethren, their supreme Leader, Exemplar and Helper.

The Interpreting Name.—Said the inspired Peter at Pentecost, "There is none other name under heaven given among men whereby we must be saved." The Christ ideal of salvation was not, and is not the ideal salvation of the churches called Christian, nor of the various religions of the world. The salvation he offered was the true and perfect life of the sons and daughters of God on earth, saved to their divine inheritance and heredity. "Ye therefore shall be perfect, as your heavenly Father is perfect." It was to be a life of spiritual freedom and supremacy in and over the flesh and environment here and now, a life above the power of temptation and sin, as above the power of contagion and disease. "He shall save his people from their sins;" "And if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

When Peter uttered those inspired words at Pentecost, designating the only name under heaven among men, myriads of risen souls had doubtless entered into the fulness of the perfect life of divine realization and fellowship in the spheres of light, the light of the higher life dispelling the mists and imperfect vision of this. These, in turn, may have helped through spiritual ministry the Christ himself to his attainment—as we read, "Angels ministered unto him and strengthened him"—yet, "*under* heaven" "among men" the Christ stood as the only perfect representative or embodiment and realization of "*the* way, *the* truth, and *the* life" for men.

Traditional Theology not Christian Theosophy.—The foregoing definition and epitome of the Theosophy of the Christ will, we trust, prevent the confounding of that

Theosophy with the traditional theology and teaching of the historic Church which bears his name. It is true that some within its folds have, in all the centuries of its history, caught more or less clearly the Master's secret of the higher life, and have sought to that extent to actualize it in the flesh. Nevertheless, the Church as a body has sadly departed both in letter and spirit from the living gospel of the Son of God and Brother of men, and substituted therefor the speculative doctrines of "the fathers." It has thus set up external and arbitrary standards of authority and interpretation, in which it became entangled in its own perversions of the letter which killeth, and lost the Spirit which alone giveth life, revealeth truth, and maketh free. It has thus made the Word of God in Christ—the living Word incarnate—of none effect through its traditions.

A Paganized Christianity.—From the days of Constantine, the so-called Christian Church has been but little more than a paganized corruption of the apostolic brotherhood and teaching. In place of the universal Fatherhood and perfect providence of God, and the saving power of His love to lift men to the full fruition of their divine possibilities as His children—which through the Christ was to be made the good tidings of great joy to *all* people—it has set up what? A monstrous caricature. On the basis of the huge misconception and theologic fiction of an arbitrary, despotic and angry Deity, and His hell of endless torture in the world to come, to which all men are by nature doomed, and from which they are to be saved only through some propitiation and purchased favor, it has set up a scheme of propitiation

and purchase as monstrous, barbaric, and abhorrent to a spiritually enlightened soul as is the heathenish conception on which it is based.

The pagan superstition of appeasing the anger of the gods and securing their favor by sacrificial offerings has thus, strangely enough, been made the principle of interpreting the mediatorial work of the Christ, who above all things was raised up to make known the eternal Fatherhood, perfect providence, and changeless love of God, and the glorious possibilities and indestructible privileges of man as the child of God.

The introduction of this paganism, as a principle of interpretation, into Christianity, subverted the very foundation of the Christ teaching, and corrupted the entire stream of Christian thought and worship through the centuries.

Under this interpretation the cruel and wicked martyrdom of Jesus—an official murder by a maddened people—became an atoning sacrifice for human sin, an acceptable offering to God as a substitute for punishment due the guilty, the merits of his righteous life and sacrificial death being imputed to the sinner on his acceptance by faith of the Crucified One as his substitute, making God a party to the scheme.

On the basis of such a paganized corruption, scholastic subtlety succeeded in formulating and fastening upon the Christian system this barbaric doctrine of vicarious atonement and substituted righteousness as the very essence of the Gospel, the central and foundation truth of the Christ message and work.

The Real and the Fictitious Christ.—The revealer of

"Our Father in heaven"—the real Christ of God, the beloved Son, supreme Brother, and spiritual Helper of men, has been utterly lost sight of in this traditional and fictitious Christ, thus foisted upon the world as the divinely accepted scapegoat for human sin, the victim of an unjust, barbaric, and abhorrent scheme of human and divine complicity.

Only the blinding power of a fictitious, traditional authority, under the bias of hereditary impression and prejudice, could hide from the enlightened mentality and advanced thought of to-day the heathenism of this doctrine, which, stripped of its scholastic setting and seen in its bald literalness, distorts every principle of justice and blasphemes the merciful and righteous character of "Our Father in heaven." It also utterly belies the Christ doctrine of divine forgiveness, healing, and restoration, through repentance and faith without expiation or mediation, as disclosed and specifically emphasized in the parable of the Prodigal Son, as it does also his doctrine of salvation in personal righteousness only, which is the burden of his Sermon on the Mount and of all his teaching in example, precept and parable.

Mistaken Efforts of the Church.—Under this terribly mistaken attitude and impression, the frantic and generally well meant efforts of the Church called Christian—Roman, Greek and Protestant alike—have been directed to the saving of souls from "the wrath to come," the hell and prison-house of another world, the doors of which are supposed to be opened to and eternally closed upon the sinner at death. The mere mention of this crass fiction of theology to the modern mind would be

grotesquely ludicrous in its absurdity, were it not for the ghastly realism in which for centuries it has been presented as a vital truth of religion, under the supposed sanction of divine authority and revelation.

Until the religious world is emancipated from this horrible nightmare of mediæval theology, until the darkening shadows and mantling gloom which it has thrown around the thought of God, death, and the after life are dispersed by the pure white light of truth, there can be no true conception or realization of the higher spiritual life and experience.

In the true and normal life which the reign of Christian Theosophy will secure, God, transition -which men call death—and immortality will be among the most delightful and ennobling themes of human contemplation. The specific function of the Theosophy of the Christ is to induct man into the boundless love and wisdom of the Father, by opening his interior life to divine influx and communion. It will thus emancipate him from the hells of fear, ignorance, superstition and perverted animality, by lifting him at once into the light and freedom of spiritual supremacy and divine fellowship.

Sectarianism not Brotherhood.—Ecclesiastical supremacy and sectarian clannishness are not the outgrowth of the spirit of divine sonship and brotherhood, under the immediate inspiration and guidance of an allwise and merciful Father in heaven. They are the development and manifestation of another and very different principle. They furnish no evidence of spiritual attainment or divine realization, but rather the spirit of human aggrandizement and the selfish appropriation

and monopoly of power. They do not represent the kingdom of God and the *doing* of His will on earth as it is done in heaven, where all is love, sympathy and brotherhood. Yet this was the only ideal set up by the Christ for which men were to labor and pray. "Thy kingdom come, Thy will be done on earth as it is in heaven."

In proclaiming the spiritual nature and divine possibilities of men as children of God, he bade them seek the immediate fruition of these possibilities, by entering into unity of spirit and will with the Father, through which alone the divine Anointing or Illumination is secured. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "The kingdom of God and his righteousness," is, so far as man is concerned, a life at one with the will and purpose of God in us. This is the sure and only pathway to the freedom and mastery which belong to the true and loyal children of God. Under the unfailing loyalty of the Father to His children, man cannot walk and dwell in unity with him in His supremacy and wisdom, without being lifted and held to a life of spiritual supremacy and illumination.

The Great Mistake.—In departing from this standard of personal righteousness under divine guidance and illumination, set up by the Christ as the true and only salvation of inspired promise, and substituting therefor an official and fictitious salvation through imputed righteousness by vicarious substitution, under the arbitrary assumption of ecclesiastic authority, and creedal standards of interpreting the letter of Scripture, the

Church departed from the living way and lost its spiritual life, inspiration and power. In substituting the speculative opinions of the fathers for the living words of the Master, it fell under the just condemnation of the Master himself: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

The saddest feature of our modern life is the pitiable sight of the Church to-day, in the midst of the general enlightenment, and the possession of its own vast resources of learning and cumulative intelligence, bowing in such servile attitude to the traditions of a darker age, and clinging with insane tenacity to the standards of the fathers in direct antagonism to the living Gospel of the Son of God. It cannot escape even to-day the Master's stinging rebuke, "Full well ye reject the commandment of God, that ye may keep your own tradition."

In spite, however, of the misconception, misinterpretation and paganized corruption of the Gospel of the Christ by the Church, she has done an inestimable service to the world by preserving to our age the essential letter of the original story of the Master's transcendent life and words; for this let due credit be given.

When fully emancipated from the thraldom of ecclesiastical despotism and the bias of traditional corruptions and superstitions, the religious world will re-interpret the life and words of the Master by the key which he himself has left us, as indeed it is already beginning to do. Then will be fulfilled the Master's own prophecy in the parable of the wheat and the tares, in which he clearly foresaw and depicted this very historic dealing with his gospel. The tares of paganized corruptions,

false standards of authority, and the spirit of sectarianism or antichrist will be gathered up, bound in bundles and burned in the cleansing fire of a just and inspired criticism, and the pure wheat of the gospel used in its power for the saving of the nations.

The Great Delusion.—If the controlling power of the universe is a Spiritual Being, infinite in wisdom and goodness, and the immediate Father of human spirits, as taught by the Christ, then the whole scheme of Christian theology, based upon the supposed fall and depravity of man and salvation through vicarious atonement and substituted righteousness, is a gigantic delusion. The total corruption of the immediate offspring of infinite wisdom and goodness, and their final separation from the parent life and love, is an utter impossibility.

As a responsible and progressive being, learning from experience, man, as an individual or as a race, is liable of necessity, in the childhood stage of his career, to mistakes, errors, and temporary states and periods of perverted activity. But as an organic being and the child of infinite perfection he is the engermed embodiment of divine attributes and infinite possibilities—a God in embryo. Hence, in a universe of infinite harmony and divinely adjusted conditions and providence, the inborn divinity will sooner or later come to full-rounded organic embodiment or incarnation, as represented and demonstrated in the Beloved Son, Supreme Brother, and Model man.

No Fallen Race.—There is and can be no fallen race, as such, and therefore no original or hereditary sin. The only fall possible to rational and moral beings is a

fall from innocence through a violation of the moral law of truth and purity, and this is wholly an individual matter between each soul and God. Under the universal and impartial law of truth and right, each soul must stand or fall by its own motive and act. "What mean ye, that ye use this proverb, . . . saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? . . . Behold, all souls are mine; as is the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." No child nor man is a sinner before God until, of his own free will, he has committed sin, by a violation of the law of right and truth. Every child, therefore, is born innocent—innocent as the typical Adam before his fall, who but symbolized the innocence of all childhood.

The Symbolism of Eden.—The parable of the garden "in Eden," which theologians have blindly and absurdly accepted as literal history, is a symbolic narrative and meant only as such, as is evident from the figure of the speaking serpent. It symbolizes the garden of the human soul, "Eden" representing the state of innocence in which every soul is brought into personal existence. Expulsion from Eden symbolizes the fall from innocence through violation of the law of purity and truth, in disobedience to the voice of God in the soul. The tempting serpent symbolizes animal desire calling for unrestrained indulgence, or the seeking of sensual gratification as an end.

The Christ Door of Restoration.—Recovery and restoration from the fall, or state of guilt and sin, as taught by the Christ, is effected through repentance and faith, which open the soul at once, without expiation or

mediation to the healing and restoring power of the divine love and forgiveness, which are absolute and immediate. This is a law and provision of the Divine Economy, which, without this provision, would not be divine and perfect. The Lord Christ so fully realized this that he was moved to illustrate and emphasize it by a special parable in the story of "the prodigal son." The restoring power of the spiritual life in the divine forgiveness is here represented as immediate, lifting the soul from the lowest possible depths of wandering, degradation and depravity to its original position of advantage and privilege before God and among men. The riotous and dissipated prodigal "had spent *all*," but on repentance was restored at once, without expiation or mediation, to his original place and full fellowship in the father's household.

This, to be sure, is not human justice, which would, like the elder son of the parable, demand expiation, or the full working out of one's "Karma;" but it is the justice of the divine and changeless love of the Father. "It was meet that we should make merry and be glad: for this my son" and "thy brother was dead and is alive again, and was lost, and is found."

Physical Conditions Overruled by Spiritual.—On the physical plane, and to the sensuous understanding, the recognition of the law of necessity, and the power of Karma is perfectly legitimate and consistent. But to moral and spiritual beings, as children of God, on the plane and within the sphere of the divine relationship, the power of divine love and forgiveness—the law of the spiritual life—breaks the wheel of necessity, overrules

the law of Karma, and lifts the soul into the boundless freedom and supremacy of the Spirit. Freedom and supremacy in and over all the relations of materiality and its conditions is the rightful heritage of man as an embodied spirit and son of God.

All life, intelligence, goodness and power, are expressions or manifestations of Spirit, qualities only of spiritual being. In God as universal Spirit, and Supreme Being, these are absolute and infinite. Man as the immediate child of God under organic conditions is the engermed embodiment of the Divine nature and attributes. He must therefore of necessity as a child of God possess the inherent capacity of rising to the full organic consciousness, or consciousness as an organic being, of his spiritual nature and immediate relationship to God. Through this realization as an embodied spirit he enters into his spiritual supremacy, and attains the personal mastery of all the physical relations and conditions of his environment. This attainment can be possible, however, to a rational and moral being, only through conformity with the moral order of the Divine Economy, or unity with the Divine will and purpose, which is secured only through obedience to the law of the spirit in the personal life. Departure from this law brings the soul into bondage and degradation; and return to it through repentance and faith restores the soul again to soundness and freedom. Continued obedience to this law secures healthful growth and freedom, or integral development in the life, power and character of the Father. "Son thou art ever with me, and all that is mine is thine."

Reincarnation a Mistaken Speculation.—Under this Christ doctrine of God in the infinite supremacy of His Being and providence, and of man as His immediate offspring for whom all things were made, and are held subordinate, but one physical embodiment is necessary to individualize and establish the permanent identity of the soul, and start it upon an endless career of unfolding life and progress through ever opening and interiorly expanding and ascending spheres of conscious being.

This doctrine, let us remember and emphasize, holds God not only as immanent in Nature and man, the essential life of both, but that, in the spirituality, divine consciousness, and original perfection of His Being and providence, He transcends the universe, which exists only in His universal life, as the human soul transcends the body, which exists only in its concrete life.

Man, as the ultimate product of creation, is of necessity the direct offspring of God, the final embodiment of His immanent life, and, therefore, in his essential nature and constitution a spiritual being from the first, holding potentially in his life the attributes of the Father's transcendent Being. He is then, we repeat, a God in embryo, and in his essential constitution transcends the world in which he was born, and is capable of rising through and over all the conditions of his environment into the perfection and supremacy of being which characterize the Father.

The perfect moral adjustment of man to his organic relations with the Father, and so with the brethren and his environment, through which the illumination of his soul and the harmony and integral development of His Be-

ing are secured, is possible to everyone who has reached the stage of a rational and moral discretion, whether on earth or in the land of souls. All this is certainly involved in the conception of God and of man, presented by the Christ. "The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel."

If this stupendous claim be true, man cannot fairly accept it even as a provisional ideal and basis of effort and assume his true attitude toward God, man, and his environment on this basis, without finding the demonstration of its truth in personal experience. This result was promised by the Master to all who faithfully followed his instruction and example. "I am the light of the world: [no one excluded] he that followeth me shall not walk in darkness, but shall have the light of life."

Absolute Transcendency of Spirit.—Life, intelligence, affection and moral quality are manifestations of spirit, not qualities of matter. Pure Spirit, the essence of all conscious being—the Deific Essence—must from its very nature always and forever transcend and control the substance and formative processes of organism and form.

Gradations of Matter.—The material substance in and through which Spirit finds embodiment and its attributes obtain organic expression, is not confined to that gross state which men call matter, but exists in infinite gradations of refinement, ranging from the crudest mineral deposit up to a state of invisible and impalpable ether. Indeed, the ethereal state was undoubtedly the original condition of the primordial ocean of cosmic substance from which the elements that compose the various material substances of the planets were precipitated. This

precipitation took place through successive steps of materialization under the impulse of what we conceive to be an omnific energy, which in its last analysis is the energy of pure Spirit, the immediate power of God. The successive steps of the descent are from the ethereal condition to the gaseous, from the gaseous to fluid, and from fluid to solid. Reversing the order, we have earth, water, air, ether, Spirit, the first four being elemental in constitution, and subject to change and transformation; the last is the eternal, changeless and Imparticled Essence, the spring of all motion, life, sensation and intelgence. In rising from lower to higher on these successive steps of gradation in the world substance, we find ourselves passing by discrete degrees from the coarser to the finer, from the external to the internal, from matter to Spirit.

What is remarkable, as we thus rise through these discrete degrees of refinement, we find the finer more and more penetrating and embracing the cruder and coarser, until all, in the final step, are found absolutely interpenetrated by and held in the all-embracing grasp of omnipotent, omnipresent and omniscient Spirit. Water thus, in a degree, penetrates and surrounds earth; air, more rarefied, correspondingly penetrates and surrounds both; more subtile and elastic than air, the invisible ether penetrates the densest substances, embraces the atoms, fills the interstellar spaces, and connects by influence, as a medium of vibratory impulses, the atoms of one planet with another. The attenuation of matter can reach no farther. When we pass beyond the plane of the impalpable ether we touch the

sphere of the divine inmost, the shoreless ocean and infinite depths and heights of Spirit, the inscrutable Being of God, the Almighty, All-wise, and All-loving Father of human spirits, holding all worlds and beings in the perfect embrace of His gracious and sleepless providence.

Since matter, then, is but the materialized condition of an originally invisible and impalpable or ethereal substance, it is capable of being transmuted by the chemistry of life, through gradual steps of organic transformation, into the invisible substance of living ethereal organisms called spiritual bodies. And this is exactly what is perpetually taking place in all human organisms. The never-ceasing miracle of life, in the transformation and etherealization of the cruder substances, is daily wrought before our eyes. We see gross matter lifted step by step through organic transformation, from the crude conditions of rock, metal and earth, up to the refined substance of the human brain and body, the highest possible level on the strictly material plane.

The process, however, as we know, does not stop here. Thought-substance and energy are evolved from the conditions of brain and nerve-life, capable of setting in motion powerful waves of ethereal vibration, which through mental concentration are made to effect specifically the psychic states of other personalities. This indicates unmistakably the existence and activity of a psychic organism within, yet discrete from the physical, corresponding to the plane of the ethereal medium within, but discrete from, the atmosphere of the physical world. Such psychic action and results can be pred-

icated only of psychic organisms operating in and upon a corresponding ethereal medium.

It is true that neither the scalpel nor microscope can disclose to sensuous vision this inner organism, because it is composed of invisible and impalpable substance, as much beyond or above the sphere of sensuous perception and physical analysis as is the recognized ether upon which it acts. Nevertheless, it is as truly an object of perception and study through the opened psychic vision, as is the physical organism through external perception.

A Spiritual Body.—This inner ethereal organism, because of its invisible and impalpable nature, has been called by the seers a "spiritual body," in contrast with the physical, which is but its external counterpart and physical correspondence. Thus within, in vital relation and connection with, yet discrete from the physical organism, there is formed and operating a corresponding ethereal or spiritualized body, which survives the dissolution of the physical, its ethereal substance existing above the plane of physical reaction and the law of physical decay. In the individualization and evolution of the human soul and body there is therefore involved a two-fold organism, the external and physical bearing a vital relation to the inner and spiritual, similar to that which the husk bears to the unfolding ear of corn it encloses, the inner organism being the essential and permanent one. The husk, during the period of corn formation, is vital and essential to the evolution and establishment of the ear, which could not take place without it; but when no longer needed for the perfec-

tion of the corn, it withers and falls away, while the corn itself, in its attained independent life, remains in the beauty and permanency of its organism. In like manner the physical organism is vital and essential to the formation and evolution of the spiritual body, as the permanent embodiment and organic instrument of the soul.

By the soul is here meant that combination of rational, moral and inspirational powers in man, which constitutes his self-conscious progressive personality, and which being thus embodied in a permanent spiritual organism is indestructible and immortal. Hence, when the physical body has served its temporary purpose in the formation and maturing of the permanent spiritual organism, being no longer needed, its life is taken up by the real and permanent body and the physical falls away by dissolution, leaving the indestructible organism of the soul in perfect freedom of action, entirely above and independent of the laws and conditions of the physical world.

A Spiritual World.—The spirit world of each planet is also, in like manner, individualized and established in vital relations with the physical world, and in complete ethereal and psychic correspondence thereto. Hence, with the dissolution or death of the physical body, the soul with its indestructible ethereal organism finds itself in a world of environment in complete correspondence with its own organic conditions. This is the inevitable destiny of every soul born into the world of self-conscious being, or in whom the self-conscious progressive personality is fully individualized and established.

The spirit world of each planet surrounds the physical globe like a belt or zone of radiant etherealized matter, which it practically is, its denser planes being interior to and within the earth's atmosphere, while its more celestial regions stretch far beyond, yet embracing the earth and its terrestrial atmosphere with a sphere of spiritual light and celestial beauty infinitely transcending all physical correspondence. This inner world of substantial and permanent realities, the home of the departed, is, be it remembered, as objective to the organic senses of its people as the outward world is to our physical senses.

Gradations of Life in the Spirit World.—While there are no arbitrary divisions of territory or society in that world of spiritual relations and conditions, circles or centres of social life are formed, by the supreme law of attraction, in infinite gradations of ascending orders, separated one from another only by discrete degrees of interior development and spiritual realization. The darker and more depraved spirits find their sphere of activity and association in the lower circles of spirit life, within the atmosphere and influence of earth, while the more exalted and spiritualized find their centres of action and society on the higher and brighter planes of celestial life and heavenly activities.

As the external conditions of life and society in the spirit world are the exact counterparts or external expressions of inward states, the environment of each centre of life and society is determined absolutely by its own moral conditions. Each individual on passing permanently from earth, inevitably gravitates or rises, as

the case may be, to that centre or plane of life and society which answers to his own moral and affectional states, drawn there by the irresistible law of attraction.

Members of the higher circles may, and continually do, voluntarily visit the lower spheres on errands of mercy and good-will in the blessed ministry of service, but those of the lower cannot, except under special conditions and by help from above, temporarily enter the spheres above them. They enter them permanently only as they rise through interior development to corresponding states. Infants, children, and all of every age who are not in a condition of personal responsibility on passing over, are taken in charge by benevolent associations of ministering spirits formed for this purpose, who have established nurseries, schools, and asylums appropriate to their work.

The mighty spirits of the so-called dead, the hero souls of martyr ages, the vast and glorious throng of those who have lived and wrought and died for man on earth, *still live*, and with diviner love, tenderer sympathy, and augmented powers work for the spiritual emancipation, uplifting and transformation of humanity, whether on earth or in the prisons of selfishness and depravity in the land of souls.

The conditions of the life beyond are thus briefly depicted here for the light they throw on the question of reincarnation, in connection with the evolution and present existence of an indestructible spiritual organism within and vitally connected with the physical body.

If asked by what authority these oracular statements are made concerning the spiritual body, the reality of

the spiritual spheres, and the conditions of the after-life in the land of souls, we reply in the words of the Master: "We speak that we do know and bear witness to that we have seen." It is the testimony of independent seership, not of one only, but of many, to which further reference will be made.

It is not appealed to here, however, as authority in any dogmatic sense, but is presented to the intuitive reason and practical common sense of the reader in contrast with the speculations of the Orientals on the subject; and also the vague, misty, uncertain and unnatural views of theologians.

Karma and the Future Life.—The true and permanent relations of man with God and with his fellow-beings are of a moral and spiritual character; hence, the discipline of experience in and through these relations, by which his growth and development as a rational and moral being are secured, may be and are carried forward as perfectly under the new conditions of spirit life as they possibly can be in the physical body and the environments of the outward world.

With this understanding, the law of Karma, or consequence, does *not*, as will be readily seen, necessitate a re-embodiment in the physical, as the soul takes up its life and discipline in the spirit world exactly where it was laid down in this. Man may change his attitude toward God and toward man, here or there, but his essential relations with them are as indestructible as the nature of God and of the soul of man as His child. They remain unbroken forever and unaffected by transition from one sphere to another. The changeless nature and

quenchless love of the Eternal Father for His children, in the infinite tenderness and exhaustless patience of His Being, renders any change of his attitude toward man an absolute and utter impossibility forever.

A man's Karma, then, whether good or bad, is the result of his attitude and conduct toward God, his fellow-beings and his environment, under his organic relations to each. His adjustment to these relations as a rational and moral being, or of his attitude toward God in his relations with men and his environment, or any change of personal attitude under these relations, is as readily effected in his life in the spirit world as here. There is simply a change in his environment, but no change in his relation to environment, or toward man or God made by the transition. In whatever sphere of existence he must adjust himself to all his relations and find the freedom, harmony, and supremacy of his being through his unity with God in them, and in no other way. The Karma, or consequences of one attitude, as a rational, moral and spiritual being, ends with the change to another and opposite attitude, here or there.

The physical world and the conditions of materiality are an undoubted necessity for the primary differentiation and embodiment of Spirit in self-conscious personalities, a physical body being necessary for the evolution and perfection of a spiritual body, and the physical senses for the individualization and primary development of the soul's faculties. This once effected the real and permanent man is no longer an animal, or mere sensuous and physical being, but a spiritual organism, capable of sustaining organic relations with a correspond-

ing spirit world and personal environment, independent of a physical body and its relations to the material world. Hence, as a spiritual being, a physical body and contact with matter, *per se*, is not a necessity to the higher education and development of the rational and moral powers, the conditions for this being fully supplied in the life beyond. There is, however, a decided advantage in a full rounded earthly experience and discipline in the primary school of the senses, as a preparation for a favorable entrance upon the life beyond. Too much stress or emphasis cannot therefore be laid upon the necessity of a high moral and spiritual attainment here, not only for the grand and possible achievement of a perfect life in the body, but a triumphant and glorified ascension to regions of celestial light and beauty in the land of souls. When this is not done here, the struggle must be continued and the personal victory achieved there as here, and under no more favorable conditions.

The true ideal of development, or evolution of soul life in organic embodiment and expression, is the spiritual realization and supremacy of mind, and the corresponding etherealization or refinement and perfection of organism as the instrument of its activities in relation to environment. This, in view of a spiritual body and a corresponding world of environment, rules out all need or desirability of repeated physical incarnations.

The true understanding and cultivation of the spiritual nature and psychic powers, to which we are seeking to call the attention of aspiring and thinking souls, will, we repeat, bring the full demonstration of the truth

of this view. In the meantime, the ideal and method cannot be objected to as a working hypothesis, which, as such, is here offered in contrast both with that of Oriental Theosophy and modern Christian Theology. If true, its demonstration may be reached here and now, in the ordinary lifetime of our present embodiment, the conditions of the after life being open to the inspection of a properly developed independent seership.

Translation versus Dissolution.—One word further on the possible abolition of the process of dissolution which we call death, by the higher process of translation taking its place.

As physical substance is but the materialization of ethereal, or what may practically be called spiritual substance, and returns from the plane of crude matter, through successive steps of organic transformation to the plane of etherealized or spiritual organisms, the time must come when the power of embodied spirit, through the higher unfolding of the spiritual consciousness and intelligence, and the corresponding higher chemistry of life under spiritual activity, may so etherealize the physical body, dissolving and dispersing the grosser elements, that it shall pass—like the Christ-body —from the physical to the spiritual world without death or decay, by a glorious translation. This is the promise of all high prophecy.

The transcendent chemistry of life transmutes, as we know, the crude elements of matter into all the infinite variety of texture which characterizes the structures of the vegetable and animal kingdoms. It has thus lifted the primates of the mineral world to the plane of ulti-

mates in the human organism. It is sufficient, therefore, under the higher law of spiritual activity in the life of man, to still further transmute these elements into ethereal or spiritualized substance, and to appropriate this ethereal substance to the formation of a spiritual body within and in connection with the organic processes of the physical organism. Hence we say, that with the completion of the physical body in embryonic development, there is also the complete formation of a corresponding spiritual body pervading the substance and life of the physical, and in their organic development from infancy to manhood, both partaking of the same life, unfold and mature together. The intensifying of this process at the proper stage of maturity by a high degree of spiritual activity is all that is needed to effect the triumph of translation.

The process of organic formation seemingly begins with the external body, yet, as in all life starting from a germ and organizing from within, the spiritual organism is really first in the order of formation. It thus constitutes the actual pattern and law under which the physical body is constructed; the outward body being but the protective shield and vehicle for the process, like the husk to the corn.

The Testimony of Seership.—"There is a natural body and there is a spiritual body," said the great Apostle, whose psychic vision had been opened to perceive the inner and permanent organism. This testimony of the apostolic seer is corroborated by the corresponding testimony of myriads of seers in different ages, many of whom were ignorant of what had been said by

others, making theirs an independent revelation. All these being in essential agreement, the fact is established, so far as the observation and concordant testimony of independent seership can establish anything of an occult nature. Occult seership in the past has mostly been of spontaneous development, but in the immediate future it will become a matter of specific study and culture; then all that we have here so oracularly announced and claimed will be a matter of easy demonstration.

Since, then, the physical body is but the temporary organic shield, vehicle, and external counterpart of the real, permanent, and indestructible spiritual organism, and both are started, formed and evolved together, the difficulties in the way of a spiritual organism, once separated from its physical counterpart by death, becoming reincarnated through the embryonic process will be seen at once. It would be like saying that the matured ear of corn, from which the husk had withered and fallen away, might return and pass again through the process of evolution from the stalk through the husk, cob and milk to the full corn in the ear. Were such a thing possible would it still be the same ear of corn? The same question applies with equal force to the reincarnated man.

Every living organism—plant, animal or man—is but the organic expression of the character and quality of its own embodied life; hence, soul and body are of necessity the actual correspondences one of the other. How, then, can the organism of a nursing infant or stumbling child represent or be the expression of a reincarnated philosopher, statesman, etc., or become such a character only

as in his own soul and body he unfolds to it? Every child born into the world is brought forth in a twofold organism, which as such is the organic embodiment of a new-born soul, the physical body being but the means to the individualization and establishment of the permanent ethereal organism.

The doctrine of reincarnation in the light of this law is as absurd and inconsistent with the nature of things and the laws of organic life, as is the theological doctrine of the physical resurrection of dead and decomposed bodies, and rests on the same basis; a misconception of the nature and power of Spirit. It is an unverifiable speculation, as there are no possible means of a positive demonstration of its truth to us, even if it were true. The supposed memory of former incarnations is of too apocryphal a character to be admitted as positive testimony, while the apparent reminiscences of decided experiences which are not the memory of anything that has occurred in the present existence is far more rationally accounted for on the basis of mediumship, or the sympathetic blending of the personal sphere of one in the body with the sphere of one or more beings of the spirit world with whom the individual has been brought in mediumistic conjunction.

A sensitive psychometrist may, by contact with some relic, be brought into sympathetic union, by retrospection, with a prehistoric savage, and if not trained in the understanding and use of his powers will become for the time so identified in thought and feeling with the earthly life of that early savage as not to distinguish himself therefrom. He may, indeed, as has been demonstrated

by experiment, become thus sympathetically identified with the actual life once lived by an animal of a former geological period. The strange reminiscences which may thus be awakened in many who possess, perhaps unconsciously to themselves, this marvellous psychometric susceptibility, either by contact with some connecting influence or mediumistic conjunction with the sphere of other personalities — in the body or out — is a much more satisfactory explanation than the supposed positive memory of former incarnations.

Astral Shells, etc.—The reincarnation theory is objectionable again in that it raises more difficulties than it is capable of explaining. The Oriental conception and sevenfold division of the constitution of man, with the floating astral shells of denuded and divided souls reposing in "Devachan," so necessary to the doctrine of reincarnation, is of too fanciful and arbitrary a formulation to satisfy anyone not fascinated by the metaphysical and speculative character of oriental philosophy.

This, too, is an unverifiable theory, and not in accord with the most advanced steps of modern research in anthropology. The general scope or trend of Oriental speculation and teaching may perhaps be made to appear consistent with the Pantheistic conception of Nature and life, but it cannot by any possible showing be made to harmonize with the Theism of Jesus.

It is all right to claim Jesus as "a Theosophist," for he most assuredly was in the truest and fullest sense, but the doctrine of reincarnation and "astral shells" was not embraced in his Theosophy. His conception of the

nature of God, and of man as the immediate child of God, and of the Father's house of many mansions in the life beyond, of the sympathy of the angels of God in heaven with men on earth and their joy over each repentant prodigal, of direct communication between Spirits and men as held by him and certain of his disciples with Moses and Elias on the Mount of Transfiguration, of the law of divine forgiveness, healing, and full, immediate restoration without expiation or mediation, through repentance and faith, leave no place for the doctrine of reincarnation, Devachan and Karma, as specifically taught and emphasized in the Oriental teaching. His conception of the infinite supremacy of Spirit, as a premise, is so vastly above the premise of the Eastern conception, that the whole line of induction concerning life, destiny, the nature and possibilities of the human soul, etc., must of necessity be carried forward on correspondingly different levels to their legitimate results, which also must correspondingly differ.

The Christ Doctrine versus Modern Science.—There is nothing in the doctrine or teaching ascribed to Jesus that conflicts in the slightest degree with the positive demonstrations of modern science, save the doctrine of divine forgiveness and immediate healing, demonstrated by him, however, in facts of actual experience, if the record be true. The unexplored realm of spiritual life and law by positive experimental science as yet renders any scientific objection to this higher law altogether premature. On the other hand, so far as modern science has ventured in this direction, these higher results are actually foreshadowed, and there is absolutely nothing

in the economy of Nature, when interpreted by the law of evolution, at all antagonistic to the claim of Jesus in the whole trend of his teaching. If he was the true interpreter of God and man, of life and destiny, the truth of his gospel can be easily verified in universal experience by the faithful following of his instruction and example, the application of the simple rule he has given: "If any man willeth to do his will, he shall know of the doctrine whether it be of God, or whether I speak from myself." This cannot be said of the doctrine of reincarnation and Karma.

If we set out with the premise that there is no Supreme Will to be studied and obeyed, and therefore no divine forgiveness or supreme power to overrule the law of Karma and restore, without expiation, then we have no basis for faith and effort in this direction.

We claim that the rule given by the Master has never been fully and fairly applied on any large scale since Apostolic times, even by the Church that bears his name. A few despised and persecuted Mystics only, scattered through the centuries, have understood the simple law and realized its power.

The law of divine love and forgiveness on repentance and faith, and the absolute power of Spirit to heal and reconstruct, without expiation or mediation, is as antagonistic to the doctrine of vicarious atonement and substituted righteousness, as to that of reincarnation and Karma. There has been, it is true, a form of repentance and faith insisted on by the church, but it has not been sufficiently comprehensive, or vital to the true interests of humanity, to secure the results promised by the Mas-

ter, viz., the perfect life of spiritual illumination, freedom, and supremacy on earth. The appeal has been to a false motive based upon a fictitious ideal. The motive presented for repentance has been escape from a righteous retribution in the world to come, due to a life of self indulgence and sin in this world. The basis of faith it has offered for this salvation in a future world has been the efficacy of the atoning blood of Christ as a sacrificial offering to God for the sins of the world, the substituted merits of Christ's righteousness being imputed to the sinner on his acceptance of the blood atonement by faith.

Faith in Christ as an official saviour standing between man and God, averting the execution of divine justice upon the sinner, by receiving the blow in his stead, has been preached and applied; but when or where has Christ been preached as a Model of the perfect life on earth, possible to all men as children of God? When has the Master's own words been insisted upon as a basis of faith; "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do, because I go unto the Father."

The Oriental doctrine of reincarnation and Karma, which admits of no forgiveness, but insists on expiation, and each soul working out its own Karma through repeated incarnations—which absolute justice is supposed to demand and provide—is infinitely more consistent, humane and just, than the theological scheme of vicarious atonement and substituted righteousness. Both the Orientalist and the Western Christian, however, have,

through misconception, missed the door of immediate emancipation and divine realization opened by the Christ in his doctrine of the Divine Supremacy and infinite Fatherhood of God, and the corresponding transcendent nature and possibilities of man as His offspring. It is this specific feature of the doctrine, method, and promise of Jesus which differentiates his teaching and standard from, and sets them in infinite contrast with all other teaching and Teachers of the world.

The ideal, doctrine, and method of the Christ, are not the ideal, doctrine and method of the church called Christian in our modern world; and the conventional teaching and practice of this church must not, therefore, be confounded with the Theosophy of the Christ, and its mighty promise to man, for which we plead.

The Law of Consequence—Karma.—The Oriental Theosophist freely quotes the saying of a Christian Apostle, in confirmation of his interpretation of the law and doctrine of Karma in the non-forgiveness of sin. "Whatsoever a man soweth, that shall he also reap;" but he does not follow out the deeper implication which these words involve, as more fully indicated in the context, viz.: the supreme power of Spirit—appropriated by faith—to overcome and emancipate from any and all conditions of bondage to materiality and sin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Life on the plane of the

Spirit is eternal in its supremacy and freedom, absolutely above the power of temptation, contagion or decay. Life on the plane of the senses is ephemeral, and, when not held under the higher law of the Spirit, is easily perverted, corrupted and destroyed. The spiritual life of divine supremacy and fellowship is the true life of the soul as the offspring of God who is Spirit, while the flesh and its senses are but the instruments of the soul in its external activities for the exercise of its legitimate supremacy and rightful power in and over the things and conditions of the outward world. The functions of the flesh and the strictly sensuous life, being temporary in their nature and duration, their perversions and corruptions are but temporary states and conditions, to be corrected and recovered from, by returning to correct habits and adopting remedial measures. The functions of the Spirit, on the other hand, being eternal and incorruptible, are absolute in their supremacy and power; and, as man can live to and in the Spirit, as well as in the senses, he has here his true source of healing and recovery both in bodily conditions and mental and moral states. If, then, a man ignores his relation to the Spirit, or forgets his true life as a spiritual being and child of God, and becomes absorbed in the things of the flesh and sensuous life, he is led to excessive indulgence and perverted activities, and falls under bondage to the corruptions which follow. He has sown to the flesh and is reaping the fruits of his sowing. When, however, he discovers his mistake, and stops sowing to the flesh in seeking the things of the sensuous life as an end, and sows to the Spirit, that is, seeks divine fellowship and suprem-

acy, and becomes absorbed in the things pertaining to the kingdom of God, or truth and righteousness as an end, he comes at once under the reconstructing or regenerating and renewing power of the Spirit which is absolute, and is lifted thereby into the freedom, supremacy, and divine fellowship of the spiritual life.

And, again, when a man sows to the Spirit from the first, he will grow up under the spiritual law of the perfect life, and, like the Christ-child, "increase in wisdom and stature and in favor with God and man," and at the normal season of organic maturity receive, as did the Christ, the full and permanent illumination of the Spirit, without at any time falling into sin or violation of the law of the perfect life.

Repentance and Faith.—The words repentance and faith, as used by Jesus, did not signify that for which they are used in the conventional religious teaching. When he said, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel," there was no thought of hell, damnation, or salvation in a future world in his message. The very "gospel" he proclaimed was the "good tidings of great joy which shall be to all people," foretold by the angels at his birth. It was the announcement and demonstration to man of his spiritual nature, divine sonship and transcendent possibilities as a child of God, and a call to the new and victorious life of divine fellowship and supremacy which this gospel and Theosophy opened to him through repentance and faith. "Repent ye and believe the gospel." The word repent is here used simply in the sense of turning about from going in one direction

and taking the opposite course. A royal life of divine fellowship and achievement had been presented as possible to all, a reproduction of the heavenly societies on earth from which should be banished sin and suffering forever; and men were called to turn from their absorption in things of the sensuous life as an end, and, recognizing their transcendent privileges as spiritual beings, children of God, enter into their divine inheritance through loving loyalty to that supreme relationship, in the exercise of that perfect faith or confidence and trust in the Father's absolute supremacy, goodness, and providence, which love alone inspires. "Have faith in God"—the infinite Wisdom, Goodness, Power and Providence—"and nothing shall be impossible to you." "Seek ye first the kingdom of God and His righteousness and all things shall be added unto you," or shall be yours.

Anthropomorphism.—Objection is felt by many to the emphasizing and cultivation of the personal sense of the Divine Fatherhood, lest we make of Him in our thought an anthropomorphic Being, or conceive of Him after the pattern of a man, if not in the human form, at least clothed with human attributes and passions as a Personality.

In the Christ conception of God, however—in his Being and Fatherhood—there is no anthropomorphism involved, in the sense of using man in any way as a pattern of his conception. Indeed, this process is exactly reversed. It is an original and independent conception of God as universal and supreme Spirit, both immanent and transcendent in His relations to Nature and man. It is, again, a reconception of man as a spiritual being, because

a child of God, who is Spirit; and instead of ideally clothing God with those forms of human attribute that involve a sense of limitation, it re-clothes humanity with the attributes of divinity, by restoring him, or awakening him to a sense of his divine sonship.

In place of holding the conception of God after the pattern of man, it holds the conception of man after the pattern of God, His offspring and image. It restores the Mosaic conception of the creation of man, God bringing forth man in His own image and after His own likeness, which man must necessarily be, if a child of God.

The doctrine of man's divine sonship and capacity for communion with and revelation from God, based upon the spiritual nature of both, eliminates all anthropomorphic definitions and limitations, and opens the sense of the boundlessness of the Father's nature and kingdom, and the corresponding inherent boundless possibilities of man as His child.

The Bearing of Demonstrative Science.—The progress of positive science will ere long confirm this testimony of spiritual intuition, and compel the universal recognition of man as the immediate offspring of a transcendent Being of wisdom and goodness, because he is the only embodied self-conscious personal identity and progressive intelligence on our planet. Under the law of heredity, no preceding order of organic life could have bestowed on him, or transmitted to him these transcendent endowments.

The rational, moral, and inspirational powers which differentiate and distinguish man from the animal kingdom are not derived from the animal nature. They are

the attributes of spiritual beings only, and their appearance was the birth and springing forth of a new kingdom upon our globe. They link and stamp man with divinity, and attest his spiritual origin, nature and destiny.

The animal nature and life were a necessary matrix for the deposit and bringing forth to organic embodiment and supremacy these germinal attributes of a transcendent nature and life, as the mineral kingdom was to the vegetable world, but these high attributes were no more the direct offspring and product of the animal nature than the vegetable was of the mineral. Like begets like. The vegetable life begets only vegetable forms of life, and each seed or germ its own form, because they are vegetable germs. The same is true of the animal life. So when new and transcendent forms of life appeared above the animal, it was evidence of the bursting forth of the germs of a higher order and kingdom of life. All these germs of the rising orders of life were doubtless deposited in the world life of the cosmic mass—by the differentiating act of Spirit—at an early stage of the world formation, when "the earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters," each to be brought forth in its own time and order—as conditions were prepared—in the mighty procession of the marching ages, in fulfilment of the purposes of Him "with whom one day is as a thousand years, and a thousand years as one day."

As a stream can rise no higher than its source, this coming forth of consciousness, volition and spiritual as-

piration in man, as the culmination of the rising tide and unfolding development or evolution of life in the organic world, is, itself, evidence of a supreme and original Intelligence, Divine Consciousness, and Self-directing Power within, behind and above the processes of the world, from which only the self-conscious progressive intelligence of man could proceed.

Man's Place in Nature.—Since man is the ultimate of creation and the highest form of organic life possible to our planet, he must perforce take his place at the head of the organic world its rightful lord and sovereign.

Standing with his feet upon its summit and his head among the stars, his psychic or soul powers are not held to the limitations of physical perception, but rise in their higher range of activity to acquaintance with the Cosmos, and fellowship with the immortals. Though the last to come forth, he stands first in position and importance, and, by virtue of his progressive nature he is to unfold and bring to perfection in his own being the supreme spiritual attributes of Life—wisdom, goodness, and power—and thus become God-like in attainment and character, "perfect even as the Father in heaven is perfect."

Since the constitution of the human soul is progressive in its nature and character, and the unfolding of its powers is but the organic evolution of germinal attributes of spiritual or absolute being, their integral development and training must and will give him final control and actual mastery of all his physical, social, and moral conditions and environment.

As the kingdoms below man and the entire world

without are represented in him, when he has full control of the animal and physical in his own being, he will find himself in possession of the key to the mastery of the animal kingdom, and the rude forces and conditions of the world without.

This mastery and high achievement of man as a spiritual being and son of God must thus begin in the sphere of his own personal and organic life through obedience to the law of the Spirit in the life. He must be loyal to the divine nature and character of which he is the offspring, if he would enter into its power, and personally realize the identification of his nature with it.

The mastery of the external and physical is fully attained only through first securing the functional supremacy of the internal and spiritual. This gives illumination and crowns man with intuitive wisdom which secures him against mistakes, the misuse of his powers, and any possible perversion of his high attainments. To realize this we have but to contemplate the life of the Model man, in whom a misuse or perversion of power would surely have been an impossibility.

To effect these results and exalt the present life of mankind to the sublime heights of divine realization, by inducting them into their free-born inheritance, is the specific work and sublime mission of Christian Theosophy. And God said, "Let us make man in our image and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing that moveth upon the earth."

The Mastery Rests with Man.—And God said, "*Let*

them have dominion," etc. Having brought man forth in His own image and likeness and stamped him with the impress of His own nature, the eternal Father has thus bestowed on him the inherent power, with unlimited freedom to rise, through co-operation with the divine providence, to the divinest heights of possible being.

God, having thus given to man as His child freedom of choice and volition in the whole sphere of his personal activities, cannot, without interfering with that freedom, lift him by His almighty power and goodness to that perfection of being in his own image and likeness which He has designed and provided for him, save through the consent and co-operation of man himself. Nevertheless, in the normal evolution of the soul's powers the Father is ever giving Himself to His children, and seeking through their own consent and co-operation to reproduce Himself in them. To the full extent, therefore, that they obey the promptings of their own higher or spiritual nature, the intuitions of the spirit which constitute His voice in the soul, does He work in and through them "both to will and to do of his good pleasure."

It is through the inner and spiritual side of our being that we are rooted in the life of God, and that His nature and attributes are specialized in the faculties of the soul. We have, therefore, only to give the same attention and desire to the things which pertain to the kingdom of God and the inner life that we give to those of the outward world, and we shall perceive and understand them as clearly.

The kingdom of God and the inner world, or spirit-

ual side of all things, however, are opened to us only through the recognition and realization of the active Presence of God in the physical world, as revealed in the perfection of its economy and processes, in the functions of our own organisms, and the infinite wisdom in which all things are upheld and directed. But as God in the transcendency of His Being is more than the universe in which He is thus revealed, if man as His child would partake in fulness of His "treasures of wisdom and knowledge," and of the beatitudes of His love and goodness, he must rise in the spiritual transcendency of his own being above the mere things of the objective world and hold direct communion and fellowship with the Father in Spirit and truth.

Man can reach the spiritual supremacy of his own being in permanent realization, and through this the mastery of the outward world, only through his unity with the Father in the spirit of truth and righteousness. The experimental knowledge of truth, and the perfection of a righteous life thus attained, is what secures to man the supremacy of his being, the freedom of the universe, and the immunities, privileges and mastery of a true son of God. If then we live and act in harmony with the divine purpose in our own being and in our relations with men, and the things of the world with which we have to deal, we are in unity with the Father's Spirit, and at one with Him in them. This is the true Reconciliation or At-one-ment of the New Testament.

Function of Spiritual Insight.—The function of the spiritual nature or the exercise of the mind's powers on the spiritual plane is INTUITION, or the unmistakable per-

ception of truth and right, as the function of the sensuous nature, or the mind's action on the plane of the senses is physical perception or outward sight.

The accuracy of external perception depends upon the clearness and perfection of physical sense, and the undivided attention to the thing perceived. In like manner the exercise of intuition depends upon the clearness and perfection of the spiritual sense, secured only through the undivided attention in supreme desire for the absolute truth and right. The personal equation must be ruled out entirely. The truth and right for their own sake, in any matter, is the one thing needed, and the only thing that will secure absolute freedom and power to the soul; this, therefore, should be the only thing desired and sought for.

When the activities of the sensuous mind and the motives of the self-seeking spirit are hushed to stillness, and the attention and active desire are wholly centred upon the spiritual sense of the matter, intuition will be heard in the deliverance of her infallible oracle, which is, we repeat, the unmistakable voice of God in the soul. It is this attitude only which opens the soul to the impersonal sphere of the Divine, and so to the immediate inspiration of God, in the unclouded light of which truth and right are clearly seen, and the unspoken and unwritten Word of the living God revealed. "If thine eye be single thy whole body shall be full of light."

The Meeting-point of Man with God.—It will be helpful to remember and try to realize the stupendous fact that God meets and touches us individually, and holds personal relations with us, only in and through the func-

tions and laws of our own being. These having been ordained of Him, the uses to which they are ordained constitute His will and purpose in us. When, therefore, in the exercise of the faculties and powers he has given us we direct their activity only to the ends for which they were given, we are fulfilling His will, and by this unity with Him, in them, we secure His unity with us in their activity, and so the accomplishment of the end desired.

This immediate and intimate vital relation to God in the functions of our own being, in which our will can immediately co-operate with or antagonize His will, constitutes the spiritual plane of our activities, even in relation to external matters. When this unity with God in our personal activities is perfect, we are prepared to enter into unity with and receive revelation from Him concerning all things pertaining to our state. This is the one preparation needed. It is the door through which we enter into the realization of our own spiritual being, and of its true relation to God, to man, and to Nature, and acquire specific intuitive knowledge also of the true nature of anything desirable or useful. We are thus enabled to enter into and know the soul of things by a penetrative mental sympathy through this unity with God in them.

It is not, therefore, through intellectual development and effort under the impulsion of self-will that man is to attain the freedom and supremacy of his being and the mastery of the world. It is only through the recognition of the Divine wisdom and supremacy, and seeking unity of will and purpose with the Father that he can

find his true freedom and receive the unfailing power for divine achievement. As a child of God he should and must be a co-worker with the Father.

When man seeks to adjust himself to the known laws of the physical world he is really seeking to know and do the will of God in those relations, since these laws are the manifestation of that will. The Christ simply applied this principle to the higher moral and spiritual relations of man recognized by him.

The Natural and the Spiritual Man.—"God is Spirit:" and as such the immediate Father of human spirits. Man by virtue of his divine sonship and spiritual heredity is, of necessity, in his essential nature and constitution, a spiritual being in his embodiment, here and now. As such, he is indestructible and immortal in his personality and consciousness, holding potentially within him from the very beginning of his personality the possibilities of divine perfection.

The "spiritual birth" referred to by Jesus as a necessity to an experimental knowledge of God and His kingdom, and the realization of this perfection of being in relation thereto, is not, therefore, the birth of a new nature in man, but the birth or awakening of a new consciousness. It is the awakening to the mental recognition and personal realization of the spiritual nature and capacity already his, and bringing forth to organic activity its latent power of love, inspiration, enthusiasm and service. He has therefore but to arouse himself to the full recognition and realization of his spiritual nature and divine sonship, to enter into the supremacy of the spiritual life and realize its power over

flesh and sense, and over all his material relations and conditions.

The man who lives wholly in the sense-consciousness, not yet awakened to the recognition and realization of his inner spiritual life, relations and possibilities, is the "natural man" of Scripture, the child of nature, knowing only his relations to the outward world through the senses.

The man awakened to the realization of his higher nature and divine relationship, and alive in the spirit of loyalty and devotion to the transcendent life of spiritual freedom and achievement thus open to him, is the "spiritual man" of Scripture.

This awakening and consecration to the higher life of the spirit, is the "New Birth" of the Christ teaching, through which man, realizing the divinity and royalty of his nature as a child of God, rises in loyalty to that nature and asserts and achieves his rightful supremacy and freedom. It is the birth of a supreme desire for God and the higher wisdom and intense love of truth and righteousness which enkindles a lofty enthusiasm for humanity, the aspiration for high achievement, and a corresponding inspiration to self-sacrificing deeds of heroism in the divine ministry of service. It is the spiritual emancipation, uplifting and transfiguration of humanity, because it brings flesh, sense, and all the activities of mind and body in subordination to and co-ordination with the spiritual nature in its rightful supremacy, and thus under the law and inspirations of the spiritual life, which, we repeat, are love, good-will and sympathy toward all.

Under this law, and the ruling ideal of the perfect life of a son of God, the entire being becomes regenerated, and the organism itself reconstructed and transformed after the perfect pattern of the new ideal, and thus made its complete embodiment and organic expression. "The Word" is "made flesh," the divine ideal actualized, the divine will and purpose fulfilled in man as the child of God; and the Christ's work completed. "Ye therefore shall be perfect, as your heavenly Father is perfect."

The Illumination which Follows.—The spiritual man is an inspired and illuminated man. Through his conformity with the law of the Spirit in his life he has opened himself to immediate inspiration from the sphere of the Divine, and his intuition acts under the direct inshining light of the Divine Omniscience. He realizes the fulfilment of the divine promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," the eye of Omniscience.

The deeper secrets of the world and the laws of occult mastery can be grasped by man only through the active supremacy, inspiration, and illuminated intuition of his spiritual nature.

The co-ordination of the outward with the inward life, the senses with spiritual intuition and inspiration, brings all under the law of the spirit in the life, and the outward and the inward become one luminous man.

The intellectual and artistic powers, by taking on an intuitive and inspirational action under spiritual illumination, are enabled to interpret correctly the testimony

of the senses and use them with an accuracy impossible of attainment without this inward illumination.

More than this, however, in the full attainment of spiritual supremacy and illumination the mind's powers are no longer held to the limited sphere of the five physical senses and the external method of experimental research. They are then, as previously shown, readily opened on the inner and psychic plane, by which they gain a sweep of inner penetration, analytic perception and psychic vision, which embraces the entire occult side of all things that come within the sphere of personal interest and attention; for as the Master said: "There is nothing covered that shall not be revealed, neither hid that shall not be known."

Through this opening and activity of the higher psychic powers in a soul, attuned to the harmony of being through conscious unity of will and spirit with the Father, they are made the permanent "gifts of the Spirit" under divine illumination, which confer on their possessor that supreme power of mastery and achievement attained by Jesus and to a high degree by the Apostles.

Why, indeed, should it not be so? The sustaining power of the mind's faculties, and of the soul itself in its entirety of being and personality, is the indwelling life of God. Within and behind that life, in the infinite depths and inexhaustible resources of His eternal and changeless nature, is the enthroned Being of God. It is through this Deific Essence and centre of man's being that he and his faculties are securely anchored in Supreme Spirit, and which makes the soul a living temple

of God. It is this inner and indestructible Reality which constitutes the Shekinah of the Divine Presence, the Holy of Holies in the human soul. It is this inmost spiritual life of the soul, and of every faculty of the soul, which constitutes the potential germs of the Divine nature and attributes, and gives to man his spiritual constitution and indestructible personality, with infinite possibilities of development and divine realization.

Through the awakening and springing forth in the soul's faculties (spiritual birth) of this indwelling spiritual life and germinal divinity, man in the functions of his being is opened to the limitless depths of the Father's spirit, and from the heights of infinite Being there streams into his soul the illumination of the, to him, ever-brightening effulgence of the Divine Omniscience and the ever-deepening inspiration of the Infinite Love.

If we attempt to open, cultivate, and exercise the psychic powers without the recognition of and dependence upon Divine Inspiration and guidance, we are liable, as before intimated, to self-deception through the bias of the self-seeking spirit and perversity of self-will, the subjective desires becoming, through self-hypnotization, the apparent objective reality of the psychic perception.

And, again, without turning directly to the inmost and divine centre of our being, for the immediate light of Divine inspiration and communion, by which we are held self-centred in the divine law and positiveness of truth and right, we are liable to become open to the intrusive wills and thoughts of other personalities in more or less sympathy with our own desires, and so accept

the vagaries of a partial and unreliable mediumship for the intuitions and inspirations of truth.

Without opening ourselves to immediate influx from the sphere of the divine, the psychic powers will not become the reliable and permanent gifts of the Spirit, and will be liable to perversion and unsatisfactory results under the insistence of self-will. Those only who will to do His will are assured of the certain knowledge of the truth, because God is found only in the truth and right of all things, and truth and right are the revelations of Him.

Law of Health and Healing.—The life that is in us is the Effluence of God springing from the fount of exhaustless Being and infinite perfection. The law of that life is, therefore, perfect, and will outwork perfect results when not interrupted by our own false habits and perverted activities of mind and body. If we recognize and trust it as divine and perfect, and put ourselves in unity with the will and purpose of God in it, it will give us a perfect body, keep it in perfect health, and when, through folly, ignorance, or injury it becomes diseased will, through a return to this co-operation, immediately heal and restore it. The indulgence of fear, despondency, anxiety, etc., are attitudes and states of mind in antagonism to the will and purpose of God in our life, which are health and healing. If we become the victim of some pernicious and enslaving habit, the return, through repentance and faith, to the right attitude of soul toward God in the life will bring immediate emancipation, healing and restoration. Immediate healing and perfect restoration should be always expected, save

where the injury is so great that separation from the body is the only legitimate release.*

Where it is difficult and perhaps seemingly impossible for one in bondage to thus, unaided and alone, readjust himself and assume the correct attitude toward God for this result, it can be readily and surely effected by the union of one or more with and for him in associative effort.

The power of united prayer, which brings men into unity with God and with each other, and God with them in that unity, is omnipotent. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." "In union there is strength." It creates or supplies an atmosphere, so to speak, in which the weakness of the individual is replaced by the combined power and moral support of those who are thus one with him in sympathy and effort.

Through this unity of two or more in mutual helpfulness and associative effort, for the realization of God in personal experience and the achievement of some beneficent result, they necessarily come into unity with God, who is the bond and power of all unity, and secure the working of His almighty power to the accomplishment of the end desired. They also come into unity with the mighty Brotherhood of the perfect life, represented in the Christ, and thus under the immediate co-operative influence of a divine and helpful ministry. "For

* For a full and specific application of the law of Mental and Faith Healing see author's large work, "The Way, Truth, and Life."

where two or three are gathered together in my name, there am I in the midst of them." We have an encouraging confirmation of this truth and the fulfilment of the promise in that marvellous Apostolic experience at Pentecost, and in many a Pentecostal baptism in the experience of the faithful who have followed the Master's instruction.*

Law and Basis of Faith.—We may not yet understand or comprehend the Being of Him in whom we live and move and have *our* being; but we may at once feel and enter into His power, we may have the immediate inspiration and guidance of His wisdom, we may reciprocate His love and realize His goodness, and thus demonstrate His perfect providence in personal experience here and now.

If, then, we realize that God in His essential Being is intrenched, and, when acknowledged, enthroned in our inmost life, awaiting only our co-operation in unity of spirit and will for the working out and realization of His perfect Ideal in us, and if we realize further that without this acknowledgment and co-operation, or by the indulgence of doubt, fear, and the positive antagonism of self-will, we shut out His help and prevent this divine realization, we can readily see that the responsibility and results rest entirely with ourselves.

The results will correspond with our recognition, desire and faith on the one hand, or ignorance, doubt, fear and the antagonism of self-will on the other. We limit

* For full instruction in the formation and exercises of groups for spiritual realization and attainment of spiritual gifts, see "Pathway of the Spirit," by the author.

the divine activity in the functions of our life by our doubts, fears and self-will, and open ourselves to, and call it forth in its fulness by desire and the appropriating act of faith.

We must act in the realizing sense that the ability to achieve, in His name and strength, any worthy end, or to reach any legitimate attainment, is already ours by the using.

We should never forget that the spirit within us is potential with the very nature of God, to be evoked and called forth in the functions of our being by the concentration of supreme desire and the appropriating act of faith, which this understanding and loyalty of purpose enables us to do.

Whether it be for the illumination of the mind, the enlightenment of the moral sense, the healing of the body, or the clothing of our whole being with a superhuman energy for some extraordinary emergency or unusual work, the needed supply in the spirit is ever at our command.

Let it then be burned into the consciousness and memory, never to be effaced, that the central life and inherent power of our every faculty is spirit, that spirit is so much of the nature of God in us, and that as every function and power of our being has its roots in the spirit, it may and should take on a divine activity. Whatever God does for us, therefore, in a personal sense He must do by the activities of His Spirit in and through the functions of our personal life, not alone through our willing consent, but active co-operation. Realizing this, we shall not look out and away for a far-off God, nor sit

idly waiting for His answer to our prayers in a miraculous interference from without; but, turning within, shall find Him at the centre of our being, enthroned in our inmost life, an indwelling God, and, in the loving loyalty of a child in unity with the Father, claim, receive and appropriate the blessing that we need. In the bosom of the Eternal Goodness and Providence that blessing has been and will remain ours forever. Why then delay its appropriation?

And Jesus answering saith unto them, "Have faith in God: for verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. And all things, whatsoever he shall ask in prayer, believing [expecting], ye shall receive. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

PART III.

DIVINE REVELATION, SEERSHIP, MASTERY AND THE SECRET OF THEIR IMMEDIATE REALIZATION.

The LORD is in his holy temple; let all the earth keep silence before him. —Hab. 2 : 20.

Be still and know that I am God.—Ps. 46 : 10.

It is good that a man should both hope and quietly wait for the salvation of the LORD.—Lam. 3 : 25, 26.

Fear ye not, stand still and see the salvation of the LORD which he will show to you to-day.—Ex. 14 : 13.

Ye shall not need to fight in this battle : set yourselves, stand ye still, and see the salvation of the LORD with you.—2 Chron. 20 : 17.

Not by might, nor by power, but by my Spirit, saith the LORD of hosts.— Zech. 4 : 6.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. 6 : 6.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.—Ps. 91 : 1.

THE PRAYER OF SILENCE.

THE DOORWAY OF DIVINE REVELATION AND POWER.

MANY readers of the preceding pages have asked for a more full and specific exposition of the steps and processes involved in the opening and permanent enthronement of the higher states of consciousness therein set forth.

"The Birth of a New Power," mentioned on page 62, has been a special subject of inquiry, and the desire expressed that something more definite and complete concerning the method of its realization should be given. This seems the more desirable and the need for it the more imperative just now, because of the general awakening of interest in the higher possibilities of the soul, and the many various methods proposed for bringing these possibilities to immediate fruition in practical experience through the development of the psychic powers and "spiritual gifts," thus far with such meagre and unsatisfactory results.

In response to this demand we will, by a modification of and additions to some of the preceding statements, endeavor to reset in clearer light, before the minds of earnest seekers, the ideal to be reached, and the steps and conditions through which alone it can be brought to actual realization in experience. We most unhesitat-

ingly affirm that this divine realization is within reach of all who can be sufficiently awakened to the recognition of its transcendent reality and importance to truly seek it.

We say *earnest* seekers, because it must be understood at the outset that the thing promised is a goodly pearl of so great price, that a man seeing it, will give all he has to secure it. Nevertheless when this "pearl of great price" has been secured, its possession brings into the personal life a hundred-fold more of all things needful and legitimate to its state.

This goodly pearl is nothing less than the conscious possession of the deific nature and powers, as a veritable son or daughter of God, secured through the awakening and enthronement of the spiritual nature in the personal life. This supreme result is effected only by the voluntary reunion of the soul with God as child to Parent, in full submission to the law of the Divine life, by which all that is human becomes transfigured and "made partaker of the divine nature, having escaped the corruption that is in the world through lust" (2. Peter 1 : 4).

This supreme act and attitude of the soul, by which all that is human and of the earth, earthy is yielded up for this union with the Divine, brings the entire personal life under the transmuting touch and chemistry of the Divine Spirit, by which all the organic states and conditions of soul and body are transformed and brought into identification with the law of the spiritual and perfect life.

The first step in this direction is the recognition of the

basic fact that our relation to the Being and kingdom of God through our inmost and spiritual nature is vital and organic, and therefore as normal to our personal life as is our relation to the material world and the external of things through the physical organism and its senses, which constitute our sensuous nature.

The spiritual powers of the soul which relate us to God, though embodied in the flesh, and because thus embodied and using physical organs as instruments of their external activity, are given for nothing less than the conquest and mastery of all the forces and conditions to which we stand related in the world external to ourselves.

The animal functions in man (equally divine in their sphere) are for the service of the body under the direction and control of the nobler powers of the soul, and therefore not to expend energy to the ends of animal indulgence which should be given to the higher functions in the nobler sphere of the soul's activities. Conservation of energy in the animal functions for its more profitable expenditure in the higher intellectual and social activities on the soul plane, is the law of the animal life in the human economy. Hence the supreme importance of adjusting all the habits of the personal life to this law.

Without such adjustment, and strict obedience to this law in the economy of the personal life, the conquest of the outward world to which we are called will be impossible. The conquest must begin in the personal life, by the perfect adjustment of all the activities to this divine law of spiritual supremacy in the life, before there can

be a full development and accumulation of living energy for the perfection of the organic conditions, and final mastery of the environment to which we stand related.

The power to achieve this conquest and adjustment within ourselves is derived only from a corresponding activity of the spiritual nature in its relation to God, that we so spontaneously give to the sensuous nature in *its* relation to the outward world. This latter habit is spontaneous with us from the hereditary bias of a sensuous and animal ancestry. The new and nobler habit has to be acquired by voluntary choice, resolution and effort in seeking the knowledge of and conscious communion with God in Spirit and truth through prayer, the prayer of silence.

This voluntary reunion of the soul with God can be effected only through the supreme desire and faith of the heart, which the true prayer of silence involves. "Ye shall seek me, and find me, when ye shall search for me with all your heart." "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him."

The awakened and enthroned activity of the spiritual nature through this conscious communion and unity with the All-Father, is an absolute necessity to the bringing and holding of the animal nature and sensuous life in subjection, and in co-ordination with the inner and higher spiritual and divine life.

Conscious communion and fellowship with God is found and realized only through the prayer of silence. This prayer of silence is an act of inward concentration in supreme desire and faith, which shuts out the entire

objective world from thought and desire, and brings the soul face to face with God in the silent and secret chambers of its own inner being. Conscious union with God in the inner life once reached, breaks forever the chains of sensuous limitation and gives unfettered freedom to the soul's powers on every plane of their activity.

True freedom for man is the uncrippled ability to exercise all the powers of his being under normal conditions and relations. Man's relation to God and his kingdom, through his own inner nature and life, being as normal to him as are his relations to external nature through his senses, he can be fully normal in himself only through the full activity of both sides of his being, the inner and higher holding its rightful supremacy.

The recognition and clear ideal of this dual nature and relationship of man is necessary to an intelligent faith and practical effort toward the higher realization here promised.

First, then, in the Christ teaching, the human soul, as an individualized, self-conscious spiritual identity — individualized through embodiment — is regarded as the immediate offspring of God, an embodied deific being. Nevertheless, though deific in nature and substance, being differentiated from Universal Being into a separate consciousness of individual identity by embodiment, the soul begins its individual career of life and destiny as a plastic being, but with an inherent capacity for an endless development of its innate, deific nature.

With inherited impulses from both its human and Divine parentage, its development and education through experience is dependent, first, upon impressions received

from spheres external to and beyond itself, and second, its inherent power to act upon and co-ordinate these impressions in the personal consciousness.

Now the entire realm *external* to the soul, including both the physical and soul worlds, is made up of individual beings and things, to which man as a personal identity stands specifically related. As a result, all impressions received and acted upon by the soul from the environment to which it is thus related, as well as its development and education through experience born of these relations and impressions, tend to individualize the man. This external education, when unmodified by impressions and reactions of another sort, tends necessarily to make him intensely personal, egoistic and selfish.

On the other hand, however, as the embodied offspring of God, he is through his deific nature equally related to God on the inner and spiritual side of his being. He has, therefore, a like capacity for receiving, through his own divine inmost, impressions directly from the inward and transcendent sphere of the Impersonal, Universal, and Absolute, the Being and kingdom of God. All active impressions received from this Impersonal and Divine kingdom within, necessarily awaken their correspondence in the personal consciousness, and thus tend to universalize the soul and render the individual correspondingly impersonal. Hence the co-ordinated influences of both the external and internal realms are necessary to the integral development of the perfect man.

Impressions from the external world of men and things awaken only the consciousness or knowledge of those specific beings or things which made the impres-

sions. In like manner, impressions received from the impersonal kingdom of the Divine and transcendent within, behind and above the soul, awaken the consciousness and knowledge only of that which is impersonal and deific; the consciousness or knowledge of God and "the things of the Spirit of God."

The consciousness born of exclusive communication with the physical world through strictly sense relations is wholly sensuous. The consciousness born of the higher metaphysical activities of the soul in the world of thought, in the contact of mind with mind, and especially if the psychic or sixth sense is sufficiently opened to come into sympathetic relations with the psychic or soul side of men and things, is the true soul-consciousness, the consciousness of personal identity in relation to other corresponding identities.

The consciousness born of communication with the Divine Being is, and can be, nothing less than the true spiritual or God-consciousness, the consciousness of impersonal and deific being in which the soul is awakened to its original deific nature, and in its individualized and differentiated being realizes its divine sonship and identity of nature and oneness of life with the Father.

The birth of this impersonal and deific consciousness does not therefore destroy the individuality or personal identity of the soul, nor its specific relations to the world external; but spiritualizes and exalts the ego and makes it impersonal and impartial under these relations.

The Personal and Impersonal Egos.—The personal ego is that consciousness of individual being, born of exclusive contact with what is external. The impersonal

and divine ego is that consciousness of individual being, born only of contact with God and of the reception of His love and wisdom. With these definitions in mind, what follows will be the more clearly understood.

Birth of a New Power.—With the awakening and active supremacy of the spiritual nature, by which the objective and sensuous life is brought into co-ordination with the higher spiritual consciousness thus opened, a new power is born in the soul, of which the highest mental development on the sense plane of observation and experience gives no hint or promise.

This is the ability to rise at will, by an act of inward concentration, out of and above the plane of physical sensation and the limitation of sense perception and sense consciousness, to the higher plane of the spiritual consciousness, so that for the time being the physical sense of limitation is practically dissipated, being wholly subordinated to the focalized sense of pure spiritual being and the flood of interior illumination thus opened in the personal life.

The higher state of spiritual consciousness thus induced gives the further power to transfer, in turn, the sense of perfect health and supremacy which dominates this consciousness, into the entire circle of the vital processes and physical functions. By this translation of healthful tranquillity and power, born of the spiritual consciousness, into corresponding physical states, the entire physical organism and its conditions and sensations are brought under the perfect control of the mind.

In like manner the interior illumination thus secured may also be transferred to the external activity of the

mind's powers on the sense plane, and even to the physical senses themselves, so as to vastly extend their penetration and range of action, and thus to bring the whole inward man into full external activity and actualized supremacy in and over the entire sphere of the objective or external life. Indeed, this is unquestionably to become the permanent condition of the finally perfected humanity on earth.

By this awakening and permanent enthronement of the spiritual consciousness in the personal life, the emphasis in thought is withdrawn wholly from the plane of physical sensation as affecting the standard of good and evil, and placed where it truly belongs, on the moral plane of right and wrong.

The soul then becomes so absorbed in the nobler activities of the spiritual life and the more exalted enjoyments and delights of its higher communion and fellowships, that the enticements of the strictly sensuous life lose their power and tempt no longer. The physical sense of life becomes co-ordinated with the spiritual consciousness of being, in which sensation and animal pleasure as an end have no place. All abnormal sensibility then disappears, and physical sensation and the animal impulses sink to their subordinate place in the human economy.

The organic conditions of the physical body become thus regenerated from the plane of the spiritual life, by which the activities of the awakened and enthroned spiritual nature find expression in physical function and external achievement. Before, however, the transfer of states of consciousness of which we have spoken can be effected at will, the spiritual consciousness itself must be

fully opened and established by the enthroned activity of the spiritual nature, and the animal and physical brought into complete subordination thereto.

How Acquired.—This high power is born of and belongs only to the regenerate life. It is the perfection of the prayer of silence, which itself is an inward concentration of desire and faith in holy consecration to the will of the All Father, and, when perfect, lifts us instantly into conscious touch and unity with Him.

The perfection of this inward attitude and act of the soul depends upon the fulness and intensity of the desire for God and the completeness of the faith and consecration in which it is turned to God. It is the cultivation and daily exercise of this prayer of silence, however imperfect at first, that opens the soul to the transforming chemistry of the spiritual life, which effects the needed regeneration and awakens and enthrones the spiritual consciousness, in which man rises to dwell and walk in conscious unity with the Father in all the activities of his being.

The time involved in the process of regeneration which secures these results, depends upon the intensity of the desire for it and the strength of the faith in which that desire is centred upon God, to the exclusion of all else. This will be speedy and practically immediate, or slow and imperfect, according to the desire and faith. "Have faith in God," said the Master, "and nothing shall be impossible unto you."

By the awakening and permanent supremacy of this higher consciousness and the illumination and transcendency of spiritual power it confers, the sense functions, as

already suggested, take on an inspirational action and are all the more efficient for the intuitive penetration and grasp which then attend their activity.

This awakening and activity of the spiritual nature brings into spontaneous action the psychometric power, and it is the development of this purely psychic function which gives the mind's powers their intuitive action on the external and objective plane. The complete co-ordination of the outward with the inward life—the sense functions with spiritual intuition and inspiration—brings all under the law of the Spirit in the life, and the outward and inward egos become one luminous man.

The truly spiritual man is thus an inspired and illuminated man. Through entire conformity with the law of the Spirit in his life, he has opened himself to immediate inspiration from the sphere of the Divine and Absolute, and his intuition acts under and from the direct inshining light of the Divine Omniscience.

Under this spiritual illumination the intellectual and artistic powers take on an intuitive and inspirational action, so that the mind is enabled to interpret correctly the testimony of the senses and to use them in the development and perfection of art, science, and invention, with an accuracy and success impossible of attainment without this illumination from within.

With the full attainment of spiritual supremacy and illumination, the mind's powers are indeed no longer held to the limited sphere of the five physical senses and the external method of experimental research. They thus, as previously suggested, are opened on the inner and psychic plane, by which they gain a sweep of inner

penetration, analytical perception, and psychic vision, which embraces the entire occult side of all things that come within the sphere of personal interest and attention, thus opening the fountain of knowledge to the soul by direct interior perception. As the Master said, "There is nothing covered that shall not be revealed, neither hid that shall not be known."

With this interior grasp of knowledge at first hand is born a corresponding power of mastery and achievement, the achievement of so-called miraculous works of beneficence and service to mankind. Perfect control of the conditions of our own bodies and the unfailing ability to heal others are thus secured.

The deeper secrets of the world and the laws of occult mastery can, indeed, be grasped and controlled by man only through the active supremacy, inspiration, and divinely illumined intuition of his spiritual nature. The mastery of the external and physical is fully attained only through first securing the functional supremacy of the internal and spiritual in the personal life. This gives illumination and crowns man with intuitive wisdom and spiritual power which secures him against mistakes, the misuse of his powers, and any possible perversion of his high attainments. The wisdom thus born to the soul is infinitely above that born of experience under the limitation of sense relations to the world external, and of the highest knowledge possible of acquisition by the external method.

The final state of complete and permanent illumination, the highest possible earthly condition, is reached, as previously intimated, when through perfect co-ordination

of the outward and inward life the two planes of consciousness become permanently blended, so that the occult powers of the soul and the higher intuitive knowledge and wisdom of the inner man are brought specifically to bear in the practical every-day work of the external life, in a career of sublime conquest and achievement.

This was true of the Master, and to a high degree also of the Apostles; and has been correspondingly true in the experience of many of the Mystics, Seers, and Prophets of all ages and peoples. It may therefore become the universal experience of our race.

To effect this result and exalt the present life of mankind to the supreme heights of its possible divine realization by inducting them into their birthright inheritance as sons and daughters of God, is the sublime aim and specific work of the Christ and Apostolic Theosophy. And this is the picture, possibility and promise which in the preceding pages of this book we have sought to present and make practical to the thought and hope of the world.

The Stupendous Possibility.—This high promise, it will be conceded, is an ideal attainment, and if possible of actual realization in general experience is assuredly the most vitally important matter to which the attention of mankind can be directed, and is worthy of the most strenuous, consecrated and self-denying effort of all who seek it.

Stupendous as is the claim, we nevertheless unhesitatingly reaffirm that all this marvellous uplifting and transforming of the life of man on earth, and the extension of his powers, is possible of immediate—not instan-

taneous, but speedy—realization by all whose faith can be awakened to its recognition, and who sufficiently desire it to give themselves unreservedly to the specific work of seeking it. "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened."

It must not be inferred, however, that this result is promised, or can be reached in any case, by a *first* single act of inward concentration or first attempt at the prayer of silence, or at all, perfectly, short of complete regeneration. Yet, as we have said, this very act of inward concentration in the prayer of silence, however imperfectly performed at first, is a necessity to regeneration, and is the first effectual step in securing it.

Many such efforts will be needed by the most of people before the required intensity of desire and faith in perfect concentration is reached, and much prayerful meditation also on the all-important matter will be needed by the great majority, to enkindle desire and awaken the needed faith. Associated effort of kindred souls, united as one in this seeking, is of the greatest help and almost an absolute necessity to speedy realization. "Where two or three are gathered together in my name, there am I in the midst of them." It was this unity of associated seeking that brought the wonderful results at Pentecost. "They were all with one accord in one place."

The time involved need not be long in securing complete regeneration and the opening or birth of the spiritual consciousness, from which all further power of

mastery proceeds, if the true attitude of mind and will be taken and resolutely held, especially in united group service or associated effort. The power referred to, of rising at will from the sense to the spiritual plane of consciousness, into the all-absorbing stillness of the beatific vision, can, we repeat, be successfully exercised only by the regenerate soul.

The adjustment of the personal life to the law of the Spirit in the life is an absolute necessity to the true development or opening up and perfection of the soul's powers on the higher plane of its activity. Without this moral and spiritual adjustment, regeneration and illumination are impossible; and spiritual regeneration *must* precede a perfect psychic development of seership and the occult power of objective mastery.

Nothing but the deific sense of being will give this power of mastery in its perfection, and nothing but conscious union with God in the transcendency of His Being will give that sense. And, again, the specific vibrations direct from the throne of Deific and Absolute Being are needed to lift us into this conscious oneness with God; and it is supreme desire and faith on our part, and these only, that open us to these vibrations.

Cause of Failure.—The universal failure in reaching perfect results by the various forms of concentration in "Yoga Practice," "Mental Drills," and applied formulas which have been invented and used to this end, is due to the fact that all this is attempted from the plane of the unregenerate life, in the will of the personal ego.

All who in this seeking neglect true prayer and ignore their entire dependence upon the immediate operation

and transforming touch of the Father's Spirit for the result, putting their dependence wholly upon the virtue of their own efforts in the faithful use of these objective means and practices, are ignoring and neglecting the primary, fundamental and imperative conditions of success.

As we cannot act upon the Absolute Being of God to influence or change Him, we must be influenced directly by His Spirit if we would be like Him. We can open ourselves to that direct influence only by the receptive attitude of prayer and the suspension of all the self-activities of the personal ego, in a sense of confiding dependence upon the Divine influence and power. Every exercise of self-will and activity of the personal ego, as such, but shuts the door of receptivity to the influence of the Divine and fastens the attention upon something external to the soul to which all personal activities and considerations are related.

God is the infinite within, and in this seeking must be the *only* object and centre on which to concentrate our desire and faith. Since, then, He is in no sense objective Being, but pure Omnipresent and Transcendent Spirit, we must withdraw thought and attention from everything external to the soul, stilling every activity of the personal ego relating thereto, and retire *within* to meet Him face to face in the secret chamber and silence of our own interior being. Thus only can we truly commune with Him and become conscious of His acting presence and power in ourselves.

It is true that the drills and practices referred to are honestly entered upon and faithfully followed by

many as a supposed means of effecting regeneration and reaching the desired illumination, but such are, nevertheless, self-deceived and doomed to disappointment. This fatal mistake is based upon an entire misapprehension of the real nature of the spiritual consciousness and of the process of its awakening. No amount of mental or psychic culture and development, as such, can open the true spiritual or God-consciousness, nor advance one iota the process of spiritual regeneration. The sooner this all-important fact is recognized and acted upon by earnest seekers of the higher life, the better for them and for the world they wish to serve.

The true spiritual or deific consciousness rests wholly upon the soul's specific relation to God behind and above all externality, and can be awakened only by conscious communion and union with Him through prayer and the complete yielding of self-will, and all things, for this union.

This union being in itself a subjective or interior and spiritual state, and existing independent of all external relations to an objective world, has first to be reached by a purely subjective process of inward opening and realization before it can be brought into practical relations with external experience on the objective plane, whether of the physical or the soul world. The truth of this and the nature of the process will, we trust, become clear as we proceed.

God will never be seen externally in any world ; but as He is the infinite within and transcendent, can be known only through a specific process of inward realization, which involves the absolute stilling of all external activi-

ties of the soul. This is specifically the prayer of silence. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

This secret or silent communion with God in the inner chamber of our own being is the privilege of every soul; but the confident entering into the silence in the supreme desire for God, and shutting the door of the mind and heart against all that is external, is the necessary condition of this communion.

The Primary Object.—The first and only legitimate object of this inward concentration in the prayer of silence, is, and ever must be, to hold communion and come in conscious touch and unity with the Father, as a true and loyal child. It is this conscious touch and communion with the sphere of the Divine and Absolute that regenerates the life and illuminates the soul. It is the concentration of the heart's desire in that attitude of mind and will which this prayer involves, that first opens the door of the personal life to the emancipating and transfiguring touch of the Divine.

So it is the mastery and perfection of this act and attitude of prayer, as the established and unceasing habit of the personal life, which constitutes, in the regenerate man, the power referred to of rising at will from the sense to the spiritual or God-plane, and co-ordinating the two planes in the personal consciousness.

So, also, it is this constant attitude and spirit of prayer that keeps open the door of Divine communion and fellowship, through which evermore the soul receives

inspiration, illumination and power from the infinite heights and depths of spiritual being within, for the ever enlarging sphere of its external activity and achievement.

The first thought and effort of the unemancipated, then, instead of seeking the development of the psychic powers, should be directed to seeking the spiritual regeneration of the personal life, by which the organic conditions of mind, brain and body are so changed and perfected in their mutual reactions each upon the others, that brain and body become a pliant and responsive instrument for the illuminated mind.

The process involved in the opening of the deific consciousness in man is the one and only means of his regeneration, and this process is set in operation and carried through to its results only by the prayer of silence, in faith; and the degree of constancy in this prayer will determine the time involved in reaching the desired result.

The full awakening and enthronement of this consciousness constitutes the true spiritual birth referred to by the Master. This is the conscious entrance of the soul into the kingdom of God, which is the emancipated and illuminated life of a son of God and brother of Christ.

Seership and Mastery.—Seership and Mastery, even if possible, would be dangerous to an unregenerate soul, because they would then be used to the ends of personal advantage and self-aggrandizement, and thus used, would in the end prove more of a curse than a blessing to that soul as well as others.

Some degree of seership and occult power is certainly

attainable by the cultivation of mediumship, the magnetic and hypnotic trance, and some forms of the "Yoga Practice," and "Psychic Drills," but these are abnormal, and not conducive to a harmonious and integral development of the personal life and character. They do not and cannot bring spiritual regeneration nor secure the true illuminated and spiritual life.

Normal and perfect Seership and Mastery are possible only to the impersonal ego of the spiritual man, born of the regenerate life and the co-ordinated sensuous and spiritual planes of consciousness, and with such only are they safe and permanently useful. The "spiritual gifts" described by St. Paul in his first letter to the Corinthians are the true occult powers conferred by spiritual illumination, and are perfectly normal and legitimate to the spiritual man.

It will be observed that these "gifts" embrace every form of thaumaturgic power that any ambitious magician or occultist could aspire after or desire—save for evil ends and purposes—and these are designed for service, and not for personal aggrandizement. They are the spontaneous and normal fruit of the regenerate and perfect life. The gifts in themselves are not therefore to be sought as an end, but the heart should be set upon the attainment of the life itself to which the gifts belong, since with this comes spontaneously all needed insight, wisdom, and power of achievement.

Complete regeneration involves the laying down of the personal ego—putting off the old man, Adam—and the entire transformation of the organic states and conditions of the sense life, but not the destruction or sus-

pension of the sense functions or sense relations to the outward world.

The physical body, it must be remembered, is the organic instrument of the soul in its relations to the external world. When, therefore, the sensuous activities are wholly subordinated to and co-ordinated with the higher activities of the spiritual nature in its supremacy, the body becomes a perfect physical expression of the dominant state of this higher spiritual consciousness, and of the power it confers.

The physical organism is then held not only in a condition of abounding life and perpetual health, above the power of contagion and the possibility of disease ("they shall take up serpents, and if they drink any deadly thing it shall not hurt them") but is caught up at times to share the soul's ecstatic thrill of enraptured thought and feeling, in those high and holy seasons of special communion and fellowship with the Divine and Heavenly to which it is admitted.

Such was the regenerate and spiritual life exemplified by the Christ before the world, and enjoined by him and promised to all his faithful followers. Such indeed is but the fulfilling of the Divine purpose and provision for man as announced in Genesis. "And God said, Let us make man in our image, after our likeness; and let them have dominion."

Man *is* thus made in the divine image and likeness, and *has* the inherent capacity to rise into this dominion. His first birth, however, being into the sensuous life for individualization through embodiment, he is, in his primary experience and development, necessarily un-

conscious of his true nature as the direct offspring of God. It is, therefore, for him, in due time, to be awakened to the consciousness of his deific nature and possibilities, which constitutes his "second birth;" and regeneration is the divinely appointed process of this awakening. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father" (Gal. 4:1, 2).

We enter the studio of an earthly artist and find a beautiful image of clay which has been modelled by the artist's skill into a perfect likeness of some individual whom we love. While admiring the perfection of the work before us, the artist approaches, and with a blow of his mallet shatters the image into a thousand fragments. But lo! there stands in its place the same perfect likeness in an enduring statue of gold. Then we discover that the beautiful image of clay was but the temporary and perishable mold in which the enduring statue of the precious and imperishable metal had been formed by the artist's skill.

So the personal ego, being the child of nature, human parentage and heredity, molded by the impressions of outward circumstance, relation and environment, is but the earthly mold into which the impersonal ego and divine man of deific nature and substance is cast for individualization and the stamp of an indestructible self-conscious identity. But as the clay mold must be destroyed that the golden statue it holds imprisoned may be seen in its imperishable substance and beauty, so, too, must the personal ego of earthly origin and character be shattered

and destroyed, that the radiant being within and behind it may shine forth in his indestructible deific nature and supremacy. The divine chemistry of regeneration is the spiritual hammer that accomplishes this needful work. "And so it is written, The first man Adam was made a living soul [a self-conscious personality]; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1. Cor. 15:45–54).

The spiritual nature which man inherits and possesses by virtue of his divine sonship is necessarily deific. When, therefore, we are awakened to the full consciousness of this spiritual and deific nature, we find ourselves veritable deific beings, sharing the Father's eternal life, and also His original wisdom, goodness and power, which places us at once in the attitude and consciousness of dominion over all that is external to the soul, to which we stand specifically related.

We do not therefore lose or change our practical relations to the physical world over which we are to hold

and exercise the mastery, by thus rising to the conscious realization of the spiritual life in the flesh, and of our deific nature and higher relations to God and His kingdom within, but rather change our attitude under these relations, from that of subject to master, the true attitude of sons and daughters of God, holding dominion.

We necessarily acquire the control of our bodies and of our relations to the physical world by this realized transcendency of spiritual being in and over them. When, therefore, this mastery or dominion of the soul over its own organism is fully attained, it is enabled to exert a corresponding influence for good over other organisms, and gradually to extend its sway over all the conditions of the environment to which it stands specifically related.

The activity and perfection of the physical senses, and the objective or sense-consciousness based upon them will continue to be a necessity to the soul's normal relations to the external of things while in physical embodiment. These, therefore, instead of being suspended or destroyed by their complete co-ordination with the higher spiritual consciousness, are, as we have said, but deepened and perfected thereby.

Important Questions Answered.—The question has been asked, "Why, if this high result is indeed an immediate or even a remote possibility under the conditions named, have so few of the millions of our race who have so earnestly sought God and the higher spiritual life realized so little in this direction?"

It is still confessedly a fact that the great majority of those who through the church ministry of religion have

sought, and feel that they have have found pardon for sin and personal reconciliation with God, and honestly strive to do His will as they understand it, seem to be as fully held to the limitations of sense perception and the sense-consciousness, and the liability of mental and physical diseases, as others. "Is it," it is asked, "because these have not sought aright, and are self-deceived in the feeling, that they have found reconciliation with God through repentance and faith and the spirit of willing obedience in the heart?" These are legitimate and vital questions, and shall receive a candid and unequivocal answer.

There are two all-important conditions laid down and emphasized by the Master as imperative, and which are repeated and re-emphasized by all the New Testament writers, which, properly understood, will, we think, fully solve the problem before us; these are, First, the law and necessity of faith, and, Second, the necessity of regeneration and birth from the limitations and thralldom of the sense life, into the freedom, illumination and power of the spiritual and perfect life, in which the sense of physical being is replaced by the higher deific sense and consciousness of spiritual being and supremacy in and over the flesh. This consciousness must necessarily be possessed by all who realize their divine sonship and identity of nature with the Father; and regeneration is the process that brings the birth of this consciousness.

Now, while both faith and regeneration have been universally recognized and accepted, in a way, as fundamental, it is nevertheless too sadly evident that their true significance as held and taught by Jesus, has not

been fully apprehended, and as a result has been grossly misinterpreted and misapplied by the leaders of Christian thought and life since Apostolic days. This we think fully accounts for the failures to realize the full Christ promise.

Faith has been too universally understood and applied as belief in certain authoritative dogmas and arbitrary schemes of salvation, and as such possessing a saving virtue, and acceptable to God. Systems of doctrinal belief and ceremonies based on them have been called "systems of faith." The ideal of salvation held up in these schemes has not been salvation from the limitations and imperfections of the physical and sense life in this world, but rather from the effects of these in another world.

Regeneration and the new birth under this ideal of salvation has been conceived of, practically, as only a change in thought and feeling, of a metaphysical character, not as a complete transformation of all the organic conditions of the personal life in soul and sense, mind and body. The entire thought of the Christian Church has been centred on the soul's salvation in another world, from the effects of sin committed in this, making this largely the motive for a corrected life here; the good it was to bring into this life being incidental and fragmentary, the main thing being the sense of security as a spiritual being in the next world.

The stupendous truth opened in the Christ Gospel, that God is the immediate Father of mankind, and that all men by virtue of their divine sonship possess inherently the deific nature and have thereby the inborn ca-

pacity of becoming "perfect even as the Father in heaven is perfect" in the transcendency of deific being here and now, seems never to have entered into the thought of the Church fathers and teachers. Yet this was the very essence and appeal of the Christ message, and the wonderful and masterful life he reached and exemplified before the world as "a man approved of God" was a living demonstation of its truth.

An official work of Christ—saving men through their faith in the virtue of his supposed atoning and sacrificial death—has been preached and applied as the vital factor of his gospel, instead of that living faith in the omnipresent Father which opens the soul to the immediate transforming and illuminating power of His Spirit; a power that will transform and lift the entire being of any and every man it thus vitally touches, into the divine and perfect life exemplified in Jesus.

In no teaching since the Apostles has the Christ *life* been held up and preached as a literal, demonstrative example of the immediate possibilities of all men, through their faith in him, as such, and the following of his example and instruction to this end. Yet this was the emphatic assurance and promise of the Christ himself. No language can be more direct, specific, and emphatic than his on this point. "Verily, verily I say unto you, he that believeth on me, the works that I do, shall he do also; and greater than these shall he do because I go unto the Father." "And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not

hurt them ; they shall lay hands on the sick and they shall recover."

Has any Church, or any great teacher of the Church, Greek, Catholic, or Protestant, made this Christ promise the basis of their teaching and the practical application of their faith? If not, then the first fundamental law of salvation laid down by the Master has been universally ignored, or misapprehended and misapplied. "Blind leaders of the blind," all have fallen into the ditch of misunderstanding and failure together.

The True Christ Gospel.—When the Christ commissioned his disciples to go into all the world and preach his gospel to every creature, saying "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," what, let us seriously ask, was the gospel they were in his name or on his authority to preach? Was it a creed or statement of doctrine with an outward ceremony based upon it, which, if accepted and performed in faith, would change the attitude of God by placating His wrath, and securing His favor on the one hand, or rejected, would doom men to an eternity of despair on the other? If so, where, in the direct words of the Master as recorded, can such a statement of doctrine or creed be found?

Can such a gospel be harmonized with the great basic truth of the universal and compassionate Fatherhood and perfect providence of God so fully and clearly taught in his Sermon on the Mount, and so specifically emphasized in his matchless parable of the prodigal son? Could the angels of heaven at his advent have announced *such* a gospel, as "good tidings of great joy which shall

be to all people?" Yet such has for centuries been the mistaken and painful ideal and preaching of the great Church that bears his name, and the heroic struggle of that Church under this huge misconception has been to make a vicarious and arbitrary salvation in the name of the Crucified, vital to the thought and faith of the world.

Is it any wonder, then, since according to a man's faith it shall be done unto him, that those who become reconciled to this ideal of God and his provided salvation by Christ, and count themselves as saved through their acceptance of it by faith, should realize so little spiritual freedom and power of mastery in their lives? Their ideal of salvation has been security against a hell of suffering in another world; and not in any vital sense from the weakness and limitations of flesh and sense in this life; enjoyment of the perfect life in a heaven beyond, instead of its practical realization here and now.

Men do not rise above the level of their own ideals nor earnestly seek that which they believe is beyond their reach. So, according to the inevitable and undeviating law of faith, which is the supreme law of the soul in its relation to God and His world, it is ever and always done unto them. This, we think, solves the problem so far as the law of faith is concerned.

The living, mighty gospel which Jesus commissioned his disciples to proclaim in his name to "all the world," was the promise of immediate and complete salvation from the thraldom and limitations of self and sense, into the freedom, illumination, and supremacy of the spiritual and perfect life, through faith in God as the All-Father,

and the regenerating and transforming power of His Spirit in the life. It was to be "The power of God unto salvation to everyone that believeth." This promise, we believe, has been made good to the full extent that it has been truly apprehended and vitally believed.

The faith here enjoined was a living, vital faith of both head and heart, in the Father, and His all-embracing and perfect providence for us as His children, a faith which leads its possessor to give himself in unreserved abandon of loving confidence and trust, into the Father's hands for guidance, inspiration, and saving grace—the complete fulfilment of His perfect will and way. "Ye therefore shall be perfect, even as your Father in heaven is perfect."

Nothing less than the perfection of our personal life and character as sons and daughters of God is worthy of the name of salvation, such a salvation as the All-Perfect One would provide for His children. Nothing in creation is truly saved that is not brought to the complete fruition of its inherent possibilities, or individual organic perfection of life.

This and nothing less than this was the salvation to be preached in the name or on the authority of the Christ; not as a doctrine to be embraced and cherished merely, but as a life to be entered into and realized in practical experience; a life with power to save to the uttermost all who embrace it with a living, vital faith.

When union with God as child with Parent in loving loyalty and trust is the supreme object of desire and faith, we open ourselves thereby to the immediate emancipating and transfiguring touch of His Spirit, and are at

once lifted, through the transformation thus effected, into permanent unity and identification with His nature and life.

Thus are we consciously made "partakers of the divine nature, having escaped the corruptions that are in the world through lust," or the dominion of perverted animal desire.

The recognition of the necessity of regeneration, and faith in the absolute certainty of the Divine purpose and power to effect it, and in the transcendent and perfect life into which it lifts man, constitute the true ideal and faith enjoined by the Christ gospel. And such also is the all-important function of faith in the regeneration and perfection of the human race. Without faith there can be no regeneration. Without the true ideal of salvation regeneration will not be full and complete; and thus limited, man will not rise into the full realization of his divine sonship and birthright inheritance as a deific being—the child of the eternal.

The stupendous and apparently miraculous transformation here suggested as an immediate possibility seems incredible to the sense man, yet the promise is Divine, and the power within and behind it is omnipotent Love. The basis of the faith here enjoined is, first, the Christ revelation of the inherent deific nature of man as an embodied spiritual being and direct offspring of God, to be realized through a second birth or spiritual awakening to the deific consciousness; and second, the demonstration of the truth of this revelation in the actual experience of the Christ himself as a brother of men.

What Regeneration Involves.—The solution of the

second part of our problem lies in the inadequate conception men have held and taught of the nature and scope of regeneration itself, both in and outside of the Church teaching. While in religious thought it has been regarded as a purely mental and moral process of a metaphysical character, resulting in a change of thought and feeling, and the adoption of some specific form of faith and worship, in philosophical thought, regeneration and the birth of a higher life through it, has been regarded more as the general process of a sound mental, moral, and physical education, and the gradual development thereby of a higher and better individual and social life for man. Hardly has there been outside the Christ and Apostolic teaching a true conception of regeneration as an immediate transformation of the entire man, under the specific operation of a spiritual power, by which the soul is brought through a second birth into its rightful deific consciousness of being, as the direct offspring of Deity.

The entrance of man into the kingdom of God as represented in the Christ teaching and ministry was to be through a *birth*, not a growth or development of the natural man into the spiritual man, or of the personal ego into the impersonal or divine ego, through any cultivation and development of the personal ego itself; but a birth from one plane or centre and circle of soul activity to another. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." "Except a man be born of water [symbol of truth, the true understanding] and of the Spirit, he cannot enter into the kingdom of God. That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit."

A moment's unbiassed thought will show the absolute truth of this position of the great Teacher. All impressions made upon the soul from the world external to itself, awaken the consciousness only of that which makes the impression, whether it be of the things of nature, or of other beings like ourselves. All our knowledge of men and things and the consciousness of our own being in relation to them is acquired in this way and can be acquired in no other.

Now as *all* that is external to the soul to which we stand related is embraced in these (persons and things), and as our consciousness of these is only of the specific individualities presented, and none of them pure Spirit, it is clearly evident that a true spiritual consciousness cannot be awakened by contact with them. Nothing short of direct and immediate communication with pure Spirit, transcendent Deific Being, behind and above all individualities, whether of beings or things, can awaken us to the consciousness and real knowledge of Deific or purely Spiritual and Impersonal Being, and so to the spiritual consciousness of our own inherent deific nature and impersonality as the immediate child of God.

And, again, as God, in the pure spirituality, universality and transcendency of His Being is behind and above all individualized expressions of His life in nature and men, He must be sought and found as such in the silent realm of the unmanifest and unexpressed, the sphere of the infinite and transcendent.

This realm of the Divine and Absolute touches us, and

we can enter into it only through the divine inmost and secret spiritual centre of our own being. This spiritual inmost and divine centre of our personal life is the inner sanctuary and secret chamber of the soul, the holy of holies, where rests perpetually the Shekinah or luminous cloud of the Divine Presence, from which the Eternal One speaks directly to the souls of His children. This is the "closet" into which the Master bade us enter and shut the door when we would commune with the Father. "When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogue and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and *when* thou hast *shut thy door* pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Here we have the most unmistakable, direct, and specific instruction to secret prayer and silent communion with the Father, as the divinely appointed means of direct access to God; and, as if to shut off the very possibility of his followers resorting to any form of "drill," or repetition of words or formulas, as a means of realizing answers to the prayer or desire of their hearts and minds, the great Teacher adds: "But when ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him."

This divine centre of the soul is the only direct meeting-place with God, the only door that opens to the im-

mediate and direct revelation of God, and the consciousness of His presence and voice in the inner light and life of man. The opening of this door to the personal consciousness, is, we repeat, effected only by the stilling of all the activities of the personal ego and self-will, and the concentration of supreme desire, in faith, upon the Father for the revelation of Himself and His will to us. By the awakening vibrations of the Father's Spirit thus opened in our life from within, we not only receive the revelation that we seek of Him, but our own self-consciousness becomes by this inner awakening transferred from the external plane to this divine centre and spiritual plane of our being, and we become thereby God-conscious in ourselves.

Prayer Necessary to Regeneration.—It will thus be seen that the direct access to God can be had only through this attitude and spirit of prayer, the deep aspiration and the desire of the heart to rise and dwell in conscious communion and unity with Him as child with Parent; and this in that true sense of dependence and trust which belongs to childhood. "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

Such, then, is the only attitude and condition which can open the sense-bound soul to the awakening vibrations and regenerating action of the Father's Spirit; and the laying down of self-will and the stilling of all self-effort, in absolute trust and dependence upon the Father, in the sincere desire to know and do only His will, is the real prayer—the prayer of silence—which unites man voluntarily and consciously with God, and secures the

complete regeneration and illumination of the personal life.

If we do not or cannot lift our thoughts above ourselves and fasten them upon God, in the recognition of His transcendent and absolute Being and providence, with a sense of our entire dependence upon Him for all that we are, have, or may be, and in the supreme desire to know and do His will, we do not rise out of or above the circle of our own activities, but remain in the personal ego and shut out the direct influence from the Divine, that would regenerate, transform and illuminate us.

As long as the personal ego and self-will hold sway, there is no more possibility of regeneration and spiritual birth than there is of the germination and birth of the infant oak, which, while the acorn remains unplanted and intact, is held latent and imprisoned in the kernel of the nut within the closed wall of the acorn shell; or of the germination and hatching of the chick while the egg remains unbrooded and intact within the shell.

The kernel of the nut must be transmuted by the chemistry of germination into the constituent elements of the infant oak, in the process of which the shell is shattered before the new-born oak can begin its independent growth and development in the image and likeness of the parent tree. So the egg within the shell must in like manner be transmuted into the living chick, and in the end the shell broken before the chick can come forth to begin its independent life of growth and development in the likeness of the parent bird.

These changing conditions of nut to tree and egg to bird typify corresponding states of life in the natural

and spiritual man. The shell of the nut and of the egg represent the circumscribed circle of the sense-consciousness with its closed wall of limitations, while the kernel and the egg represent the personal ego within that shell. The germination of the kernel and the egg within their respective shells, so necessary to the birth of the tree and the hatching of the egg, typifies the process of regeneration necessary to the bringing forth and birth of the spiritual man and impersonal ego, in which the sense-man and personal ego is put off and the spiritual man and divine ego put on by the transformation which the regenerative process effects, and by which the limitations of the sense-consciousness and sense-relations are broken forever.

The acorn must die as an acorn, that the potential oak imprisoned within it may be liberated by birth to grow and unfold its own original nature as an oak. The egg must die as an egg, that the potential bird imprisoned therein may be born into its own larger world to live and unfold its superior nature in the light and freedom of its expanded and nobler life. So the personal and sense-ego must die, as such, that the impersonal and divine ego, potential therein, may be liberated and born into its own divine sphere, to unfold and shed forth the radiance of its deific nature and character in the true and victorious life of a son of God, in the image and likeness of the Father, holding dominion. Regeneration is the necessary process of this liberation and birth through the transformation it effects, and in no other way can this liberation and birth of the spiritual and divine be effected.

Regeneration a Divine Work.—By the aid of these illustrations it will be seen that regeneration is not the product or result of intellectual activity, development, or attainment, *as such*. Intellectual action, in some degree, is certainly involved in the process, but in itself cannot bring or effect regeneration from the Spirit. The spiritual consciousness can no more be awakened by the concentration of thought and will-power in the repetition of words and formulas, or any form of "drill" or "Yoga Practice," and self-hypnotization, than can true conjugal love be thus awakened.

The proper exercise of any function of the organic man serves to develop that function. Hence the activity of the functions and powers of the personal ego in *any* practice but serves to develop and intensify the ego itself. It is this ego, however, that is to be transformed by submission to the higher law and transmuting chemistry of the Divine Spirit. Man can no more lift himself into the regenerate and spiritual life of divine supremacy by any effort of his own, through the exercise of will in any form of mental action or "drill," than he can lift his body into mid-air by his waistband. Nothing but the attitude of true prayer, in which all self-action is subdued in the recognition, dependence, trust and desire after God and the fulfilling of His high and holy will, as the supreme good, will open the human consciousness to the sphere of the Divine, Impersonal, and Absolute, by which the soul is lifted up and made a conscious partaker thereof. Hence the cultivation and exercise of the spirit of prayer, the concentration in faith of supreme desire for conscious communion and fellowship with God, as our

heavenly Father and friend, is, as Jacob Boehme says, "the only 'Yoga Practice' worthy of serious attention." "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: Not of works lest any man should boast."

Mistaken Methods.—The great mistake made by all self-appointed and unillumined teachers of spiritual matters is in judging of spiritual laws and processes from material standards, deduced from experiences under sense relations. Nearly all the methods and processes yet invented or suggested for the cultivation and development of the higher soul powers, as a means of spiritual attainment and illumination, are of this character, especially those now being so widely exploited by modern peripatetic teachers of occultism. These invariably begin at the wrong end and will forever fail of reaching the desired result in this way. The methods are sensuous, and the invention of the sensuous understanding of the natural man, and have no place nor necessity in the ideal and method taught and applied by the Christ and his Apostles.

The Christ gospel puts God "the Father" first, and seeks to lift man by transformation into unity with Him, in the full realization of his divine nature and sonship, while modern occultism, in the main, puts man first, and seeks practically to subordinate God to him, by seeking to appropriate and apply divine power to the ends of personal ambition and aggrandizement. The attainment of power and mastery for its own sake rather than the fulfilment of the Divine will and purpose in our being, is the inspiring motive of much such study and effort.

The very motive, however, will forever defeat the attainment of the end sought. The Apostolic affirmation holds good for all time, that "the natural man [deriving all knowledge and experience through the senses] receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them; because they are spiritually discerned." And again, "The wisdom of man is foolishness with God."

No deduction of the uninspired reason nor subtlety of metaphysical analysis or philosophical thought ever yet reached or grasped the real nature of spiritual things, or the laws and processes of the Spirit. These are matters of spiritual revelation only, and, as the Apostle says, "God reveals them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." All true spiritual perception or apprehension is and can be opened to the human mind only by direct inspiration from the Father's Spirit, to which every soul may have free access.

Metaphysical subtlety, the psychometric sense, clairvoyance, clairaudience, telepathy, mental telegraphy, etc., may all be developed to a greater or a less degree without conscious inspiration from the Divine. These in themselves are no evidence of spiritual attainment, regeneration, or any degree of true spiritual experience whatever. That only is spiritual which is born of the Spirit, from direct and immediate communication with God the Father.

The Right Motive Imperative.—In all efforts to awaken the latent deific powers of the soul, and thereby break the limitations of the sensuous life, the motive

which prompts the effort must be right, or the disappointment of utter failure will be the inevitable result.

Nothing but the direct and specific penetration and awakening touch of the "Holy Spirit," "even the Spirit of truth which proceedeth from the Father," can open the deific consciousness and set free its powers of mastery and achievement. The only attitude of mind and will which renders the soul receptive to this transforming and illuminating operation of the Father's Spirit is the supreme desire to be at one with Him, that our minds may be illuminated by His wisdom, and our wills prompted by His goodness.

Conscious union with the Father is the end to be sought, not the gifts born of this union. This unity with God *must* be sought for itself alone as the supreme good, since this is the one pearl of great price, and is in itself infinitely more, and so infinitely more to be prized than all the gifts of power its realization will confer. Even these will then be welcomed and prized only as their exercise will honor Him in service to the world into which He has sent us.

But if exaltation and power are sought for their own sake, though every other condition of attainment be complied with, no matter with what austerity of self-denial, in fasting, mortification of the flesh, or other practice however faithfully performed, the subtle motive behind it all is SELF. Such seeking being in the will of the personal ego will forever fail of reaching satisfactory results. Simon Magus believed, and was willing to give his money or do anything in his power (save to lay down the will of the personal ego) for the possession of the

Apostolic gifts. But the answer of the inspired Peter was: "Thy money perish with thee, because thou hast thought the *gift* of *God* could be *purchased*." "Thou hast no part nor lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and the bond of iniquity."

Faith-basis versus Will-basis.—The occultism of the East (now being called to the attention of our western world), unlike that of the New Testament, is based mainly upon the higher activities of the personal ego and development of will-power, independent of any recognition or reliance upon a specific transforming and illuminating power received directly from God through prayer, as taught by the Christ. Its basic motto is, "All things are possible to him that wills." Not with Jesus: "All things are possible to him that believeth." "Have faith in God . . . and nothing shall be impossible unto you."

To emancipate the mind from enslavement to animal or fleshly desire the attempt is made to bring sensation and the flesh into subjection through the specific development of will-power and mental concentration. The ideal of attainment is supreme development of will-power and metaphysical subtlety of thought, concentration and control of attention, opening of the inner psychic sense, development of the psychometric power and clairvoyant vision, clairaudience, telepathy, mental telegraphy, the hypnotic power of controlling and other-

wise affecting others, producing hallucination, etc. To this end asceticism and the Yoga Practice in their various forms were invented, and from time immemorial have been enforced as the necessary means of these higher attainments. The austerities of asceticism and self-denial are resorted to for the subjection of flesh and sense, and the killing out of animal desire; while concentration of attention and some forms of Yoga are practised for the development of will, mental penetration and the psychic powers of the sixth sense.

That most remarkable results may be and are reached by this course we do not for a moment question or deny. What we do say is, that all the activities of the personal ego, whether on the sense or psychic plane, are biassed more or less by the inevitable predilections of the personal desire and self-will, and that an absolutely unbiassed, impartial or impersonal attitude of mind is utterly impossible to an unregenerate soul.

How to Avoid Self-hypnotization.—Without this impersonal attitude a perfect and reliable exercise of the psychometric power is impossible, and the psychometric function is the basis of all the strictly psychic powers of the sixth sense. Hence if we attempt the cultivation and exercise of these powers without first seeking divine inspiration and guidance, we are ever liable to self-deception and self-hypnotization from the bias of personal predilection and an overweening egoism that often amounts to complete hallucination and insanity.

We have striking illustrations of this in the numerous self-hypnotized fanatics now posing before the world as reincarnated Messiahs apparently believing the destiny

of the world to be hanging on the reception or rejection of their saving schemes and claims to Messiahship.

These self-deluded or self-hypnotized psychics (the most charitable light in which we can view them) have developed more or less some of the powers of the sixth sense, which give sufficient color to their claim to supernatural power and inspiration to dupe or hypnotize many who are ignorant of the nature and laws of psychic development.

All these psychic powers do, indeed, when needed, spring into spontaneous activity and perfection under spiritual illumination; nevertheless they are in themselves purely mental and psychic functions, which without illumination from divine inspiration are liable, at their best, to become the means of self-deception and self-hypnotization from the bias of self, inevitable to the unregenerate personal ego. We are to seek, "not the spirit of the world, but the Spirit which is of God, that we may know the things freely given to us of God." God and the "things of the Spirit of God" are matters of revelation and cannot be reached or grasped by any degree of mere intellectual mastery.

God Our Only Dependence.—We can neither create, command, change, nor affect in the slightest degree the sun or sunlight, by any act or attitude of our own thought and will toward them, much less the Being and direct influence of God. We are physically dependent upon and vitally affected for good or ill by the direct rays of the sun, according to our position and attitude toward them. How much more, then, are we spiritually dependent upon and affected by the direct, specific influence proceeding

from the throne of Divine Being, according to our attitude toward it!

Since, then, it is the spiritual centre of our own being that unites us with and opens us directly to God and the inspiration of His Spirit, the process of regeneration in and upon the personal life must begin at this centre from the specific vibrations that descend directly from the throne of Deific Being, in response to the supreme desire of the heart for unity with the Father, and the submissive attitude of our mind and will toward Him.

True prayer is not an arbitrary demand of our will upon God for any given blessing, though it is our privilege to go to Him as child to Parent for *any* specific good we feel the need of, but rather a sense of dependence upon, and implicit trust in Him as our Father, boldly looking to Him and His perfect providence for whatsoever we need, according to His will, in the certain expectation of getting it, realizing that He "knoweth what things ye have need of," and has provided them "before ye ask Him."

This is the receptive attitude and real asking which will, with the inevitable certainty of the law of demand and supply, bring into our life all things legitimate and needful to our state, as provided for us in the perfect economy of the infinite wisdom and goodness. And this attitude of mind and heart is the true spirit of prayer; and the persistent holding of this attitude, in the unyielding insistency of faith, constitutes all that is involved in what is called the "importunity" and "supplication" of prayer.

If, then, we recognize God, in the absolute perfection

and infinite fulness of His Being and providence, as our heavenly Father and Friend, and realize our dependence upon Him, we can appreciate the wisdom of the Master when he said, "Your heavenly Father knoweth what things ye have need of before ye ask Him," yet bade us "Ask that ye may receive," since the asking, in the true sense, is this receptive attitude of confiding desire and faith which opens us to and brings the blessings that we need, and which His perfect and all-embracing providence ever holds for us. Therefore, this, too, is the specific attitude of mind and will which with absolute certainty will open us to and hold us under the regenerating power and transmuting chemistry of His Spirit, until complete transformation and illumination are effected, if perfect union with Him be the supreme desire and faith of the heart.

If, then, we first seek and secure this union with the Father in the regenerate and perfect life of spiritual supremacy and illumination, we thereby gain, first, the freedom and mastery of ourselves, then the freedom and mastery of the world, and all that the Father hath becomes ours to appropriate and use to His and our glory—"the glory of the liberty of the sons of God." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

APPENDIX

Experimental Methods of Science Applied to the Normal Development and Control of the Higher Psychic and Spiritual Powers of Man.

The doctrine of man and his immediate higher possibilities, as presented by the author, has been made the basis of a new school of Practical Occultism and Rational Mysticism.

A synopsis of the system is appended, in the hope that readers will act upon its suggestions and induce earnest souls to unite with them for experimental study and development in this direction.

THE NEW SCHOOL

OF

PRACTICAL OCCULTISM AND RATIONAL MYSTICISM.

Definitions and Scientific Basis.

DEFINITIONS.

Occult science pertains to the action of the mind's powers on the psychic plane, in their direct relation to the realm of the occult (the dynamic forces and processes of creation) or inner side and soul of things, through the opening of an inner, sixth, or psychic sense.

Mystic Science pertains to the action of the higher soul powers on the spiritual plane, in their specific relation to the transcen-

dent sphere of the Divine and Absolute—the Being and Kingdom of God—through the opening of an inmost, seventh, or God-sense.

SCIENTIFIC BASIS.

Both these sciences are made possible by the recognition and demonstration of three separate and distinct lines or spheres of relationship, which the embodied man holds to the Macrocosm—an outer, an inner, and an inmost—making three specific planes of mental action and corresponding planes of consciousness not only possible, but natural and legitimate to him; and, therefore, necessary to the perfection of his individual and social life. These are:

First: The sense plane, opened to the consciousness by the activity of the five physical senses, giving conscious communication with the things of the outer world—the Sense-Consciousness.

Second: The psychic plane, opened to the consciousness by the activity of the inner, sixth or psychic sense, giving conscious communication with the things of the occult or inner world—the Psychic or Soul Consciousness.

Third: The spiritual plane, opened to the consciousness by the activity of the spiritual or God-sense, giving conscious communication with "the things of the Spirit of God," and fellowship with the Divine and Heavenly—the Spiritual or God-Consciousness.

The process involved in the opening and development of these inner senses and their marvelous powers, is a definite matter of scientific procedure, which lays a sure foundation for the development and perfection of both an occult and a mystic science. The cultivation and exercise of these higher powers thus become as legitimate and scientific as are the cultivation and practice of music, mathematics, or any other branch of science or art.

PRACTICAL OCCULTISM.

The specific aim of Occult Science is the normal development of the higher soul powers, which give the inner vision, or direct

insight into the secrets of nature and life, and corresponding mastery or control at first hand of the occult forces of life and being—a true thaumaturgic power.

The immediate practical results of this science, when applied, will be the universal cultivation and exercise of Psychometry (a deific power of the soul), Clairvoyance, Clairaudience, Mental Telegraphy, Telepathy, Mind Healing, and every phase of absent personal communication on the psychic plane, of the opened and perfected sixth sense.

"Necromancy," "Black Magic," and every form of abnormalism and perverted psychic activity, are excluded from a rational and legitimate occultism. The opening of the spiritual consciousness and co-ordination of the psychic with the spiritual plane of the mind's action, not only secures the complete liberation and perfect action of the psychic powers, but renders their perversion practically impossible. Thus divinely illumined and sustained, they constitute the true, Apostolic "Gifts of The Spirit."

RATIONAL MYSTICISM.

The specific aim of Mystic Science is the attainment of spiritual emancipation and illumination through the opening of the God-sense, and conscious union and fellowship with the Divine and Heavenly, which admits the soul into the holy Order of the Sons of God and Brothers of Christ.

This higher consciousness of spiritual supremacy which gives the deific sense of mastery and dominion—the birthright inheritance of every man as the offspring of Deity—is awakened and established by the opening and activity of the inmost and seventh sense, inherent in every soul.

The opening of this deeper God-sense is effected by a specific attitude of mind and will toward the Divine, by which the sense nature is subjected to the transmuting chemistry of the Spirit from within, which speedily transforms every organic condition of soul and body into conformity with the law of the spiritual life, regenerating and illuminating the entire man.

APPENDIX

The development and exercise of the soul's powers on both the psychic and spiritual planes, rest upon the operation of a law of being which man can understand and apply, so that the key of destiny, literally, is in his own hands. Hence the development and application of the higher occult and mystic sciences are as legitimate and necessary to the practical life, as are the arts and sciences of the physical or sense-plane; and in the coming transfiguration and perfection of man on earth are a divine necessity.

THE TRANSCENDENT POSSIBILITY.

Few have as yet any conception of the stupendous and God-like power of penetration and sweep of inner vision inherent and waiting development in the psychometric function of the sixth sense, nor of the deific power of occult and objective mastery waiting to be evoked through the opening of the God-sense and spiritual consciousness. Intuition, Inspiration, and Illumination are as natural to the mind on the psychic and spiritual planes, as are the powers of observation, memory, and reflection on the sense-plane, and equally within the reach of general experience.

The divine possibilities of man through the development and perfection of the psychometric power under illumination from the Spirit within, are too vast and sweeping to be believed or appreciated, save by the prophetic soul opened to perceive them. Nevertheless, all whose inner vision has been opened to the grandeur and glory of the New Life yet to flood the world, know that the most extravagant dream of millennial perfection that ever gladdened the anointed vision of seer or prophet, is within the possibility of immediate fruition through the opening and development of the inner and higher capacities of the soul as suggested in this synopsis.

Earnest, waiting souls, in every community, who are ready to cut loose from the crippling bias of tradition and prejudice, are urged to seek each other out and unite for this higher study and development, with minds open to whatever light and aid this transition age of fruitful activity shall offer.

SCHOOL OF THE HIGHER LIFE.

(OCCULT AND MYSTIC SCIENCE.)

SPECIAL STUDIES AND TRAINING IN THE CHRIST METHOD OF REACHING INTERIOR ILLUMINATION AND THE SPIRITUAL MASTERY OF BEING.

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This inward attitude and act, and this only, opens the soul to the kingdom of God within, unseals the deific fount of inspiration and power, and lifts the personal life into conscious oneness with the Divine. This consciousness breaks forever the circle of sensuous limitations and the dominance of self, opens the inner vision, and gives unfettered freedom to the soul's powers on every plane of their activity.

To induct the student into the secret and mastery of the true attitude of mind and will in this inward concentration, which thus admits the soul into the order of The Illuminati—Sons of God and Brothers of Christ—is the specific object of Dr. Dewey's personal teaching and correspondence lessons.

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THE FOLLOWING ARE EXTRACTS FROM A FEW OF THE LETTERS RECEIVED.

To seekers of the truth, to all those who desire earnestly the coming of the Kingdom of God upon earth, I recommend the works of Dr. Dewey, as containing a clear expression of Divine Truths, a profound intuition of the things of the Spirit, and a practical method of realizing the same in all the difficulties and sorrows of life.

By a strict and patient observance of the principles laid down in these books, the difficulties can be conquered, the sorrows turned into joys, and life itself expand into a fulness of peace and happiness hitherto deemed as impossible on earth. COUNTESS D'ADHÉMAR.

PARIS, FRANCE.

Your writings were the first to fill me with the idea that the Kingdom of God could be attained this side the grave.

I have gone onward until I *know* the Truth and the Way.

Peace be with you.

REV. S.

Received the book, thank you; more than delighted. I believe it is "The Truth, The Life, The Way." Praise God. M. C.

MORTON PARK, ILL.

The Dewey volumes came May 31st. You will not be surprised that I read till midnight, and then was up at five the next morning. E.

EXTRACT FROM A LETTER FROM A GENTLEMAN TO HIS MOTHER.

. . . That makes me think of my new book. It has done me more good than anything I ever read. I have not yet finished it, and when I do I intend reading it over again very attentively. It has led me to a system of thought that already I see the benefit of. Borrow Mrs. E ——'s volume and read it through earnestly. Do not pass judgment until you have read the last page, and thoroughly comprehend the writer's mind on the subject. I do not pretend to say anything, pro or con, from a theological standpoint. My convictions are antagonistic to the author's; but as a comprehensive explanation of the possibilities of man it is one of the very best and clearest I ever read. No one can read the book through, with attention, without experiencing a desire to emulate the example set forth therein—a desire to develop the wonderful faculties with which we are endowed for the benefit of humanity. If the churches

would discard their old doctrines and preach the words of the Bible as Dewey interprets them, there would be more Christianity in the world. Please thank your friend for telling me of the work. . . . G. H.

PHŒNIX, ARIZ.

When your invaluable work "The Way," etc., was placed in my hands and I began to digest its truths, I blessed God for raising up so divine a teacher. T. E. P.

ROCHESTER, N. Y.

Now the books have come. . . . I think I would pay their weight in gold, if I could not get them for less, for they set forth in thrilling words just what I have discovered by my own experience, but could not put into words. S. F.

I could not live without "The Way, The Truth, and The Life." M. M.

HELENA, ARK.

A friend was so good as to lend me your books, "The Way, The Truth, and The Life," and "The Pathway of the Spirit," and the interest they have awakened in me is more than I can describe. Will write again. A. G.

FLORENCE, ITALY.

I have just finished reading your book, "The Open Door." It has been a special message to me—a spiritual revelation, and although a stranger, I feel that I must thank you for the help it has given me.

DEAR BROTHER: I owe a debt of gratitude to you who first showed me the possibilities of a divine illumination and turned my mind in that direction. B.

I want to tell you how much good and pleasure your books, "The Way, The Truth, and The Life," and "The Genesis," etc., have given me.

For twelve years I have not been able to read a word with or without glasses. Was an active member in the M. E. Church, tried to pray out into sight, but failed. Then came Christian Science to this city, and I thought the truth had come to me. I went through class after class, was treated by the best healers, but no physical sight came, although I found benefit and helpful thoughts in my entire devotion to it.

I gave up and thought it only a matter of time when I should be in physical darkness, and was never more so than when I went to N—— and met Miss ——, a lady whom I had never met before. She read to me from your books a short time, only a few days and not more than an hour each

day ; but they thrilled me and gave me much faith. I had a trifle more than money enough to send for the books I have mentioned, and what they have been to me I cannot tell you.

I had not had them a week when I felt just as if I could read, and why I put on glasses I cannot tell, but I did, and to my great delight could read quite well ; now I read an hour at a time, but only your books, and the New Testament, and now I want all you publish.

I have wanted to write you long before this, but was afraid you could not read my letter. I write this without glasses. Oh, I want to say how much I thank you and thank God for what "The Way, The Truth, and The Life" is to me. It's my Bible. I find new and helpful things every time I read it. Lovingly Yours.

DEAR DR. : In looking over some books some time ago, I picked up "The Open Door" and read a few lines here and there ; they were so in harmony with my belief I bought it and read it.

I must say I never have in all my life read a book that I liked so well. It fits me perfectly. E. D. S.

DENVER, COL.

There is an influence that runs out from your writings into my soul that strengthens and encourages and uplifts me, and I lay your book down with a deep yearning for the life it opens to me. H. M. J.

CISCO, TEX.

. . . The book, "The Genesis and Exodus of the Human Spirit," is fine and *true*, and fitted into my necessities in a peculiar sense—I am enjoying many hours both pleasant and profitable in perusing it. It explains many vexing questions—especially the self-hypnotizing delusions—and then reveals the light of the *True Life*, so clearly and beautifully, that our senses are charmed with the right—and our souls would aspire to the purity that we have been allowed to gaze upon. G. M.

I have just closed your book "The Dawning Day" and my soul has been feasted by its words. I have read—and own—your books "Pathway of The Spirit," "The Way, The Truth, and The Life," and "The Open Door."

But "The Dawning Day" is so plain and practical it seems meant for me.

I have long been searching the way.

I have studied Christian Science and other methods, to learn, know, and understand ; none seems so plain as this. MRS. K.

ELGIN, ILL.

Greatly has my soul praised and thanked God for the teachings promulgated by you. They have helped me to realize spiritual understanding in the deep mysteries of life, and to make organic the healing potency in my own body, and assist others to realize the same. MRS. K.

OAKLAND, CAL.

EXTRACTS FROM LETTERS.

DEAR BROTHER: If I, a stranger, may thus address you.

It is about six months since your book, "The Open Door," was handed me by a friend from Buffalo. I read it through and bought it. Since then I have read "The Dawning Day" and "An Introduction to the Theosophy of the Christ."

My life has been transformed.

I read from them and other works of the same kind daily.

All through my life I have caught glimpses of the kingdom of the Real, but now I have learned that it is my inheritance.

When your first book came to me I was in very poor health, and at forty years of age I found that the final breaking down was at hand.

To-day I realize the truth of the words: "He crowneth me with loving kindness and tender mercies, so that my youth is renewed like the eagle's."

I am looking for large things in the future. Enclosed find $2.00 for "The Way, The Truth, and The Life." Yours, L. M.

N. COLLINS, N. Y.

. . . I am happy to say I have found a few friends with whom I intend to continue my study of Dr. Dewey's principles, and shall do all in my power to increase the number, and spread his doctrine as far and wide as possible. I remain, your sincere friend,

COUNTESS — ———.

BALTIMORE, MD.

DEAR SIR: . . . Rest assured that each copy of your books sold represents many readers, for we make a point of circulating this literature.

Its truths are too glorious to be hidden away.

Very truly, MRS. G.

COLUMBIA, S. C.

DEAR SIR: I take the deepest interest in the subject of "Christian Theosophy." Might I ask you to send me by return post "The Open Door," "Introduction to the Theosophy of the Christ," "Christian Theosophy Defined," "Divinity of Humanity," "Scientific Basis of Mental Healing," and "The Dawning Day"?

I am most anxious to spread the knowledge of your writings in this beautiful and thickly populated neighborhood, so I want these books to lend to *intelligent* and earnest Christians.

Can we get your books in London? Please tell me.

Yours sincerely, V. M. E.

—— ——, CO. DUBLIN, IRELAND.

EXTRACTS FROM LETTERS.

DR. J. H. DEWEY.

DEAR SIR: Very recently, through a review of your books in the *Arena*, I was led to read "The Pathway of the Spirit" and "The Open Door," and found in them a theory of life and belief unfolded, which to my mind seemed entirely free from the contradictions and inconsistencies that mar at least the statements of other systems.

I have been much interested in Christian Science, but have found an insuperable difficulty in their doctrine regarding matter, which I cannot look upon as inherently evil nor as the creation of any power except God. In fact, matter seems to me like so many other things, a good and useful servant, and only evil when allowed to usurp the place of master, which belongs to the nobler side of human nature.

I believe with Browning that "not soul helps body more than body soul," and I find, with pleasure, that this view is in harmony with the spirit of your system. . . .

It is not enough to *read* such books as yours—they are a call to come up to a higher plane of life. I have no difficulty in believing it possible—it seems a necessary part of a belief in God.

Yours very truly, G. L. A.

BALTIMORE, MD.

DEAR MRS. DEWEY: "The Spirit moves me" to write and tell you of my grateful appreciation of this last book, "The Genesis and Exodus of the Human Spirit."

It seems to me that the Dr. has found the beautiful, medial line of Truth that holds its undeviating way between narrow conservatism on the one hand and extravagant idealism on the other. And having once been found one could not but be convinced of its self-evident reality.

The little book came to me as if in response to my desire to understand the claim made by Christian Scientists that All is Good. No evil can exist, no sin, nor sickness, only in the seeming.

I have often asked myself the question, If this be true, for what purpose are we endowed with the senses and the reasoning faculties?

Now, faith is one thing and credulity another; and many persons are so constituted that they can have faith in nothing that has not a rational basis for its existence, and comes in direct conflict with the daily evidence of their senses.

Doubtless every creed has for its foundation at least a fraction of truth, and there is some good in all.

But happy he who can, as if by intuition, sift the truth from the error, and by joining the fragments form a beauteous and perfect whole, which must be a convincing and satisfying delight to every seeker of the real.

This I think the doctor has accomplished, and may the reward of a work well done rest ever upon him and you . . . and may you ever be conscious of grateful and loving thoughts about you from those for whom you have labored. Yours earnestly, L. S.

WILKESBARRE, PA.

EXTRACTS FROM LETTERS.

DEAR FRIEND IN TRUTH: I have just closed Dr. Dewey's "Genesis and Exodus of the Human Spirit," reading it through twice.

Several years ago I read "The Way, The Truth, and The Life." For years I had been a member of an orthodox church, having seemed to "experience religion," but soon I seemed to have reached limitations in the doctrines held forth. All seemed but a routine of formality, falling far short of the uplifting love of God, which the soul must be conscious of to feel its true divinity. . . .

I fell away, or tried to find freedom in free-thought reading and lectures, but oh! how spiritless it all seemed. Next came the study of theosophy as a fashionable *something* to give anxious minds something in lieu of what did not satisfy. I took it up and studied it, but it only carried me back to that which must have reached its limitations and died out in other ages, leaving the world still in darkness and dread. It seems so materialistic. Next I took up Christian Science with, as you say, that which does certainly opiate the senses into a belief for a time that the personal ego is the real. The constant repetition of formulas seemed to be like trying to fall in love by repeating twice one are two. All the set forms seemed to close out the real flow of spirit and bring a selfishness or selfism which brought a cold conceit which seemed to say: "Here *I* am, so much I am God. Now, if any of you need help, you must come to me."

I was seriously reprimanded for seeking to help the needy.

I read, with greatest of care, "Science and Health," but after all it gave me not that freedom which Truth promises to give.

Your first book fell into my hands, and in it I took a fresh hope that here was just what I had felt I must have when trying to be a churchgoer, and what was seriously lacking in Buddhistic Theosophy, Christian Science, and so-called free-thinking.

With all my reading and study I had fallen into spells of mental dyspepsia and failed to feel all to be digestible, or much to assimilate.

When reading this last book, it seemed directly to sift and draw to a culminating point all that had crowded into the mind and *positively* assumed the *Allness* of the Father and oneness of the child ego through Love. Love, the divine breath of true life. Love, the finishing of the law. And truly I felt the first complete freedom that I have ever known.

Oh! how simply beautiful to know that God's love does all, and that, when the personal ego gives up, discouraged, feeling its inability to lift itself up save through God's spirit, love.

I am determined to read nothing more until I consciously feel every word in this book, which spirit has prompted. It is so restfully convincing.

My son, who is young, yet quite a poet, read "The Way, The Truth, and The Life," and it satisfied him so thoroughly that his life has been obedient to its teaching.

Sincerely yours, C. E. J.

CALIFORNIA.

EXTRACTS FROM LETTERS.

DEAR SIR : Having read your book, viz., The Way, etc., or Christian Theosophy, for which I cannot find words to express my gratitude to you for so ably elucidating the principles of practical Christianity, I wish that every preacher and teacher of Christianity could read it and adopt its views, which, if generally adopted, would bring about the millennium. Please mail particulars about your school and oblige a seeker after truth.

——— ———

MY DEAR SIR : . . . I cannot tell you how thankful I am that your book came into my possession. To me it is the direct inspiration from Christ himself, and you must be the happiest of men to have been led along so divine a path, to the perfect understanding of His mission and method. Yours very sincerely, ——— ———

J. H. DEWEY, M.D.

DEAR SIR : I have just finished reading your hand-book of "Christian Theosophy : The Way, The Truth, and The Life," and must say it gives me a more comprehensible insight into the teachings of the Christ than anything I have ever read before. . . . Awaiting your reply,

Yours truly, ——— ———

J. H. DEWEY, M.D.

DEAR SIR ; Please send me one copy "The Way, The Truth, and The Life."

I think your book is wonderful. It thrilled me with new light. A new heaven and a new earth are open to me. I read your book as I have searched the Scriptures in the past. So now I look for treasures in Christian Theosophy. I shall take pleasure in lending your book that the light may shine. I inclose $2.00.

With sincere respect and friendship, ——— ———

DR. J. H. DEWEY : I have read and re-read "The Way, The Truth, and The Life" with satisfaction and delight.

Though only a student I am able to command the conditions of my body, and in considerable measure that of my children and others.

Respectfully and truly yours, ——— ———

DEAR DR. DEWEY : I have tried to benefit you and others by speaking of your book as I had opportunity. To me this is a life-giving book. I send you $2.00 for "The Way, The Truth, and The Life ;" please direct the book to ——— and oblige Yours, ——— ———

DR. DEWEY.

DEAR SIR : We have greatly enjoyed the perusal of "The Way, The Truth, and The Life," and we rejoice with you in the good this work is bound to accomplish. All here who have read it wish to re-read again and again, and finally must get the book as their own. . . .

Respectfully, ——— ———

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